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ABSTRACT

Abstracts and evaluations of over 50 instructional and resource materials related to the Middle East are presented in the resource guide. The guide is intended for use by elementary and secondary school social studies classroom teachers as they seek information about availability and potential uses of resources dealing with the Middle East. Four categories of materials are reviewed--filmstrips, films, textbooks, and supplementary materials. Topics of filmstrips include the impact of oil, village life, contributions of Arab civilization, Islam, role of Arab states in the modern world, monuments of Egypt, and nomads of the Sahara. Film topics include Islam, Israel, modern family life, third world problems, and land and water usage. Books reviewed include a handbook for teachers and students on the Arab world, a picture book on the Arab states, and a world cultures text. Supplementary materials are a teacher's handbook and directory for the "Traditional World of Islam" film series. For each entry, information is presented on title, editor or producer, address, description of components, evaluative comments, synopsis, and suggestions to the teacher on how the material might be used. (DB)

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The Middle East Institute

Resource Guide

for Teachers

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Jerrold E. Fix

Middle East Institute
1761 N Street, N.W.
Washington, D.C.

1979

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The Middle East Institute Resource Guide for Teachers is a collection of synopses and evaluations prepared principally for use by primary and secondary school teachers who seek assistance in selecting and employing resources dealing with the Middle East.

A number of commercially produced 16mm films and 25mm filmstrip series have been examined in compiling the information contained herein, as have several textbooks and handbooks concerned directly with the Middle East, or with teaching about this region. Additions and supplements will be made to the Resource Guide regularly and may be obtained by writing to the Middle East Institute, 1761 N Street, N.W., Washington, D.C. 20036.

Educators might consider providing students with copies of synopses in order to enchance their retention of information given in the films and filmstrips. I have found this a useful tool in the high school course I teach entitled "The Arab World."

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Publishers are encouraged to forward new or recent materials dealing with the Middle East and intended for school use to:

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Resources received for review will be added to the Middle East Institute resource collection unless publishers request their return. This collection is displayed at teachers' meetings and conferences throughout the United States.

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TABLE OF CONTENTS

I. Filmstrip Series - 35 mm		Pages
A. Arabian Peninsula: The Impact of Oil		1 - 4
-Oil: Fuel for Change	1	
-The New Arabs of the Peninsula	2	
-Oil for Continuing Growth	3	
-Where the Oil Money Goes	4	
B. Families of the Dry, Moslem World		5 - 7
-Village Life in Pakistan	5	
-Cooperative Farming in Iran	5	
-Oil Worker in Kuwait	6	
-A Berber Village in Morocco	6	
-Nomads of Morocco	7	
C. The Genius of Arab Civilization		8 - 11
-Rise of Islam	8	
-From Mecca to Baghdad	9	
-The Great Islamic Empires	9	
-From World Empire to Modern Nations	10	
D. Islam: Its Power and Legacy		12 - 13
-The Prophet, The Conquest and the Culture	12	
-The Arch, Zero and The Orange	13	
E. The Middle East: The Arab Experience		14 - 17
-The Arab World	14	
-The Bedouins	15	
-An Egyptian Village	15	
-Cairo: The New City and the Old	16	
-Modern Women of Syria	16	
F. The Middle East: Facing a New World Role		18 - 22
-Egypt: Balancing Its Past and Future	18	
-Cairo: Restless Center of the Arab World	19	
-Jordan: A New Nation in an Ancient Land	19	
-Jordan River Valley Project: Planning for the Future	20	
-Saudi Arabia: Custodian of Tradition and Oil	20	
-Saudi Arabia: Petro-Power	21	
G. Monuments of Egypt		23
-Monuments of Thebes	23	
-Giza and Saqqara	23	
H. Nomads of the Sahara		24 - 25
-The Fulani: Cattle Herders	24	
-The Tuareg: Camel Riders	24	

Pages

II. Films - 16 mm

A. Islam 26 - 29

-The Traditional World of Islam Series
"Unity" 26
"Nomad and City" 27
"Man and Nature" 27
"Patterns of Beauty" 27
"Knowledge of the World" 28
"The Inner Life" 28

B. Israel 30 - 37

-A People Like Any Other: The Mood in Israel 30
-Ancient Palestine 31
-Discovery Goes to Israel 32
-The Holy Land 33
-Israel, the Land and the People 34
-The Issue is Peace 35
-Melon Boy of Tel Aviv 36
-Terra Sancta 37

C. The Middle East as a Whole 38 - 40

-A Modern Egyptian Family 38
-Land and Water in Iraq 39
-Transition Generation: A Third World Problem 40

III. Books

A. The Arab World: A Handbook 41

B. The Arab World: A Handbook for Teachers 42

C. The Middle East 43

D. The Middle East: The Arab States in Pictures 44

E. Through Middle Eastern Eyes 45

IV. Supplements

A. Teacher's Handbook for the "Traditional World of Islam" film series 46 - 53

B. List of Depositories of the "Traditional World of Islam" film series 54 - 55

Filmstrip Series

ARABIAN PENINSULA: THE IMPACT OF OIL (1975)

Encyclopedia Britannica
Educational Corporation
425 North Michigan Avenue
Chicago, Illinois 60611

Consultant: Dr. Ibrahim Abu-Lughod
Series #6914K

Audience: Senior High School/College

Description: Four filmstrips with cassettes, a booklet containing the series' objectives, a summary of content, filmstrip narratives, and questions for discussion are provided. This is an excellent series that integrates and reinforces teaching points between filmstrips. It emphasizes important points throughout and can be a useful tool if all four filmstrips are employed.

Comments: This well-planned series traces the history of oil and its meaning to the modern Arab world in terms of economic and social changes. It can be employed to illustrate this process in courses dealing with economics, business, history, foreign affairs, geography, etc. Excellent maps are appropriately placed in the series and greatly enhance its usefulness.

Synopses:

"Oil: Fuel for Change"

The filmstrip begins by noting that petroleum was known even to ancient man and has been used in many ways throughout history. Today, industrialized countries need oil, increasing its value. Oil income is essential for a better future for the people of the oil producing lands. Excellent maps are employed to emphasize the location of the Arabian Peninsula and to compare its size with that of the United States. Illustrations show that, despite some areas with abundant water where agriculture is possible, the peninsula consists primarily of enormous deserts and remote regions. The separate nations of the peninsula appear on a detailed map, with the narration stressing their great cultural similarities. Arabian culture and political values are based largely on the teachings of Islam. The peninsula contains fishing villages and farm communities; only 10% of its people are Bedouin. The filmstrip depicts both traditional scenes and modern cities.

Oil has had a great influence and impact on this region. The early twentieth century history of oil drilling in Iran by the British and by the Americans in Arabia is discussed. The latter came to Saudi Arabia and built American communities. They employed westernized ideas of management and scientific skills in order to build an oil industry. A map is provided showing the area where oil is currently obtained in the Arabian peninsular region. Estimates of the reserves of petroleum in the Arabian Peninsula provide evidence upon which the student can conclude that the area is very important to the industrialized western world. Ports and oil storage tank farms are shown. The filmstrip goes on to say that earlier income from oil benefitted a small elite. Recently, however, governing attitudes have changed greatly. Leaders have realized that in order to hold on to power, they must use the new wealth for the benefit of the people in their nations. Because the oil will not last forever, these benefits must come soon. Kuwait is noted as a leader in using its funds to benefit its citizens. The great contributions of the late King Feisal in improving conditions in Saudi Arabia are outlined. Much remains to be done, however. One of the important long-range policies of Arabian governments is shown to be the desire to industrialize and produce products within their countries, rather than rely primarily on imports.

"Oil: Fuel for Change" (cont.)

Near the end of the presentation, a map is employed to note those countries which have formed the Organization of Petroleum Exporting Countries (OPEC). In 1973 and 1974, these countries raised their prices in order to obtain increased funds more rapidly and thereby accelerate development. Furthermore, many of the OPEC countries have recently completely nationalized their oil industries.

The filmstrip concludes by observing that, even with many modernizing influences, tradition remains strong in the peninsula. Koranic law continues to provide the basis for education and, despite some major role changes, women maintain many of their old ways.

"The New Arabs of the Peninsula"

Initially, the filmstrip notes that oil income is rapidly changing traditional images that Westerners have formed about the Arab world (desert life, dusty cities, exotic bazaars). Useful maps show the Arabian Peninsula. The Kuwaiti National Assembly (since dissolved) is visited, and functions of the Kuwaiti cabinet and Assembly are explained. Petitioners have a right to go directly to government representatives and present their requests. The government is attempting to adopt modern adminstrative methods. Kuwait plays an important role in international development, providing large amounts of foreign aid as well as investment funds.

A modern Kuwaiti family is visited. Their elaborate home contains both foreign and traditional ideas. In Kuwait, the influence of modernization is pervasive. Suburban life, consumerism and a quickening of the pace of life are obvious recent developments. On television, a new image of the Kuwaiti woman is seen, though this may not represent, necessarily, the way the majority of Kuwaiti females live. The United Arab Emirates (U.A.E.) is also visited. This country, with one of the largest per capita incomes in the world, is making great strides in investing and using its money wisely.

The Arab countries realize that their oil income will not last forever. They seek to stabilize their economies and provide long-term income from a number of sources. With modernization, however, come new problems: heavy traffic, construction delays, social changes, etc. These countries seek to establish modern industrialized societies. The question is: What effect will this change have on them? Bahrain, a nation in the Persian/Arabian Gulf, is also examined. Bahrain has had greater contact with Western ideas for a longer period of time than most of the other Gulf states. The changing role of women, in this case as shopkeepers, is noted. Women are entering into traditionally male-dominated professions. But Bahrain, among all Arab oil-producing countries, is running out of oil. It must rely on its people and is developing its ability to function as a banking and trading center as well as to operate an aluminum refinery as a first step in industrialization. The importance of skilled labor is stressed.

Lastly, the filmstrip visits Saudi Arabia. Saudi Arabia has a great deal of oil and extensive untapped reserves, though searches continue for additional oil, and pumping stations operate around the clock. In Saudi Arabia, as in other Arab oil-producing countries, oil influences all aspects of life. The new Arabs of the peninsula are building roads and modern cities, buying cars, developing irrigated farms, and training skilled laborers in order to meet the needs of the future. Congested urban areas and automobile traffic jams have become normal.

The future world of the new Arabs

"The New Arabs of the Peninsula" (cont.)

is seen in education for boys and girls. The filmstrip concludes by noting that the new generation of Arabs is living a life of change.

"Oil for Continuing Growth"

This filmstrip emphasizes the technical aspects of searching for the oil which is necessary for continued economic growth in the Arab world. It concentrates particularly on Saudi Arabia and deals with the exploratory measures of the Arabian American Oil Company (ARAMCO). The filmstrip portrays the vastness of the Arabian Desert. The Bedouin who occupy these areas know how to survive there. Today, a new type of Arab is evolving and his life is based upon oil income and the prosperity it brings.

To Saudi Arabia, the development of new oil reserves is essential for continuing growth. The cooperation that exists between American oil companies and the Saudi Arabian government is stressed. A map is employed to show those areas of the "Empty Quarter" of southeastern Saudi Arabia where large exploratory efforts are taking place. This area is the largest sand desert in the world. Technicians are surveying for oil and seeking to map the geological structure of this region. The filmstrip explains and illustrates how this process is carried out. Computers are employed to examine and record the underground structure. The vast area of the desert and the isolated nature of the area has been realistically filmed. For this type of effort, as well as for other highly skilled aspects of the oil industry, foreign specialists have been needed. But increasing numbers of Saudis have been trained to take these jobs over after the foreigners depart. In an effort to provide highly trained people, Saudi Arabia is stressing educa- education as a necessity for the future. The filmstrip concludes by showing the extensive pipeline system, oil tank farms and ship-loading facilities that bring energy to the world and provide money for continued Saudi Arabian growth.

"Where the Oil Money Goes"

The filmstrip seeks to emphasize how oil income is being used in a number of important oil-producing regions of the Arabian Peninsula. The filmstrip begins in the refinery at Ras Tinura, Saudi Arabia. A map is provided to illustrate all of the areas where oil is produced today in the peninsular area. A graph shows the increase in income over the last five or six years. Funds are being used for investment as well as for changing traditional towns into modern cities. Important cities such as Jiddah, Kuwait City and Abu Dhabi are visited and are used as examples to illustrate the type of physical progress that is taking place. Housing, public works, electricity, high-rise buildings, all are important parts of this change; roads, railroads and other forms of communication are also being developed.

Not only do deserts present problems, mountainous regions in the peninsula create considerable difficulty for engineers. Travelers move about the area in great numbers. Another sign of change is the large quantity of foreign-made necessities and luxuries that appear in stores. However, the Arabs realize that they cannot expect to depend indefinitely on foreign imports. Efforts are underway to develop industries -- aluminum, cement, desalination plants -- as well as food-processing factories. The filmstrip points out that water is present in large quantities and that irrigation is necessary to use it effectively.

In Saudi Arabia, another change is

"Where the Oil Money Goes" (cont.)

seen in the rapidly expanding education of boys and girls. The Arabian Peninsula is underpopulated, therefore, every citizen is important to its future. For this reason, schooling and most training is being paid for by the government. Oil income is also being used to provide health care for citizens, and hospitals are being built or are completed in all major population centers throughout the Arabian Peninsula. Not only the ill are cared for but the handicapped as well. The film concludes by noting that although great reserves of oil exist, new discoveries are essential if progress is to continue. Appropriate investments are necessary and adequate industrial bases must be built.

FAMILIES OF THE DRY, MOSLEM WORLD (1974)

Encyclopedia Britannica
Educational Corporation
425 North Michigan Avenue
Chicago, Illinois 60611

Audience: Junior and Senior High School

Description: This is a series of five filmstrips with cassettes and a teacher's guide providing objectives, summary of content, questions for discussion, and a written filmstrip narration. Each filmstrip is approximately 7-9 minutes in length, permitting their use in stimulating class discussions or written exercises. The series successfully examines appropriate objectives in each filmstrip, and can be used in junior as well as senior high schools.

Comments: This series is a valuable resource in demonstrating that traditional methods and values remain alongside of rapid change in the Middle East. It examines certain aspects of life in rural Pakistan, Iran, Morocco and Kuwait. The importance of cooperation within the family unit and village are emphasized. The series is particularly valuable in its demonstration of the useful household role children play and the love and concern their parents show for them.

The series would be more complete if it examined a large urban area in the Middle East in order to compare and contrast rural and urban life.

Synopses:

"Village Life in Pakistan"

Maps of the Muslim world are provided which indicate the location of Pakistan and India in the world, pointing out their relationship to each other and a few details about each country. The filmstrip observes life in a small Pakistani village. Stressing self-sufficiency, illustrations are presented of old customs, the use of water buffalo, water carriers, the importance of camels, wheat grinding, and traditional methods of carrying out daily tasks. The village blacksmith, tailors, weavers and barbers are important parts of this society.

Each day is basically the same as the last. The extended family is the central factor of village life. Girls receive limited educations and marry early. Schooling is more important than ever before, but only for boys. Some young men who receive an education look for a different life. The workers in this village are tenant farmers of the government and they normally receive about two-thirds of the crop they produce. Many seek to buy the land they till. A number of interesting photos illustrate the processing of sugar cane, in which young and old help. The sugar cane and the stalk are used for food, fuel and fodder.

This filmstrip makes three main points: that irrigation has improved the quality of life, that opportunities lie ahead for some children of the village, and that many people remain satisfied with the traditional way of life.

"Cooperative Farming in Iran"

A map shows Iran's location within the Muslim world. A brief history of farming notes that the twentieth century has brought tremendous changes into the life of the Iranian farmer. Oil wealth has provided cash for construction projects. In Iran today, things like nuclear engineering facilities, steel mills and modern buildings are part of the local scene. More directly affecting the village dweller, land reform has created an extensive land-owning class in the country where, in the

"Cooperative Farming in Iran" (cont.)

past, few families have owned the land land they tilled. Many farmers have formed cooperatives in their villages which allow them to purchase otherwise unaffordable machinery and to finance irrigation projects, a school and a medical facility. As well, farmers can obtain loans to improve their homes and farms.

Religion remains important, and the roles of men and women are clearly defined. Women are predominantly involved in cooking, making rugs and bringing water into a sparsely furnished home.

The goal of the filmstrip is to illustrate the importance of the cooperative, the significance of the family, and the general nature of life in a small Iranian village.

"Oil Worker of Kuwait"

Two maps are provided -- one showing the location of Kuwait within the Muslim world, and another showing details of the northern Persian/Arabian Gulf region. Oil production has brought great wealth to Kuwait. Though some old ways remain, great changes are taking place for all citizens. The government is spending great amounts of money to improve conditions, particularly in the areas of education, health and housing.

An oil worker in Kuwait is used to illustrate improvements in the life of the middle class. He has received an education; his job pays well and he has a good home; his children, a boy and a girl, receive a free and compulsory education. Especially for women, roles in life are changing. Yet, old traditions have not been totally abandoned. Although the man wears trousers and shirt to work, he puts on traditional Arab clothing upon his return home. His children play throughout the house and also cooperate with their parents in household chores. The increased income of this worker not only provides him with a house, but also with an improved balanced diet.

The goal of this filmstrip is to illustrate the impact oil wealth has had on the families of Kuwait.

"A Berber Village in Morocco"

Two maps are provided; one illustrates the Muslim world, emphasizing the Sahara Desert region, while the other concentrates on important locations in Morocco. The filmstrip begins by observing that lifestyles vary in the dry Muslim world. The Berbers, who conquered this area many years ago, choose to maintain their separateness, though they make up half the population of Morocco. Some Berbers are nomads, many others are farmers, living in villages.

The Berber village visited is made up of groupings of houses, each group belonging to one extended family. The film emphasizes traditional family life and relationships within the village. Hand labor is used extensively in the fields. The family unit cooperates in performing necessary tasks. This unit is composed of all members of the family including aunts, uncles, nephews and nieces. The Berber home is simple and clean. The boys attend Koranic school in the morning and regular classes in the afternoon; girls do not attend school.

Occasionally, merchants come from the cities to purchase farm products from the villagers. There are also artisans in the village who manufacture some of the basic products needed by the people. The film concludes with the visit of one of the grown children of the family who has returned from a large city where he works. He has brought meat to add to the family's dinner; this is a treat for everyone. Most of the family members are interested in hearing about city life. Though many young people leave for the cities, the Berbers continue to preserve their traditions and isolation.

"Nomads of Morocco"

Maps are employed to illustrate that the nomads of southern Morocco are on the edge of the Sahara region where they seek grazing lands for their flocks. Primarily, they raise camels and sheep. In the winter, they stay near a small town at the edge of the Sahara. Many nomads do not consider themselves Moroccans but rather people of the desert.

Traditions and superstitions persist among this nomadic people. Women play an important role, although, as in most traditional societies, sons are particularly important within the family structure. Girls marry young, and neither boys nor girls receive any formal schooling.

Modernization is bringing changes. Particularly important is the presence of a transistor radio in [redacted] family's tent. The radio brings them into contact with the outside world. The desert people place important responsibilities on their children at an early age because of the need for all members of the family unit to contribute and cooperate. For example, the children attend to the animals, which are the livelihood of the family. A camel and sheep market is visited by the filmstrip. The men of the community attend this event, talk and do business. At home the women prepare meals. The diet consists primarily of bread, tea and sugar. On special occasions meat or chicken may be provided. The women earn extra money by weaving, but life is basically frugal and little cash is earned in a year.

THE GENIUS OF ARAB CIVILIZATION (1977)

EyeGate Media
Jamaica, New York 11435

Audience: Senior High School/ College

Description: Four filmstrips with cassettes prepared for audible or automatic change signal and a brief written summary with objectives and suggested questions for discussion. The series is most effective when filmstrips are used in the order in which they were produced. Prior to viewing, students should be familiar with the general trend of historical events in the Islamic world since the time of the Prophet Mohammed. Best results can be obtained if the instructor provides a brief outline of the series, a list of new vocabulary, and a map of the areas covered by each filmstrip. Running times: 13-15 minutes.

Comment: This beautiful and well-planned series provides the finest currently available filmstrip resource examining the Arab experience from the time of the Prophet Mohammed to the present. The series is based largely on the book, The Genius of Arab Civilization, edited by John R. Hayes. Though the manufacturer has not provided a good teacher's guide, educators will find that the logical sequence in which historical events are examined, lends itself to lesson plan preparation. Appropriate photographs, prints and useful maps have been carefully selected.

Synopses:

"Rise of Islam"

This filmstrip opens by briefly examining the pre-Islamic period, noting the collapse of the Greco-Roman influence, followed by the weakening of both Byzantium and Persia as a result of their exhausting struggle, which enabled areas held by these empires to be quickly overrun during the Islamic conquest.

In answering the question "Who are the Arabs?", the filmstrip notes that language, culture and pride in their heritage combine to produce the Arabs of today.

In pre-Islamic times, Arab trade routes and centers were important throughout the Arabian Peninsula and even further afield. Living a sparse life, dependent on the camel and sheep, the Bedouin played a vital role in this period. Courage, loyalty, and eloquence were admired and sought-after qualities; poetry had a singular importance and the accomplished poet was greatly respected among the Bedouin. As well, they took pride in their ancestry and their possessions.

In 610 A.D., a great change came over the Arabian Peninsula, with the appearance of the Prophet Mohammed and his teachings. Mohammed was the last, and therefore the greatest messenger of Allah, the God of Moses and Jesus, the one, true God. To be a Muslim one must accept the concept of one God, and submit to God's will. Muslims believe the Koran to be the literal Word of God; reading it is an act of faith. The Koran provides ethical standards by which a Muslim should live. In addition to acceptance of monotheism, the Muslim is expected to pray five times a day, fast during the month of Ramadan, be generous to the poor, and make a pilgrimage to Mecca once in his lifetime, if possible. (A recording of a Call to Prayer in Arabic and its English translation is provided.) The filmstrip explains the rituals associated with prayer, and notes that Friday services in the mosque usually consist of an Imam leading the congregation in prayer.

The filmstrip observes finally that the Islamic Empire at its greatest est extent was larger than the Roman Empire. From very simple origins, Islam has grown to be the faith of more than a billion people.

"From Mecca to Baghdad"

A new culture arose as a result of the expansion of Islam. By the time of Mohammed's death a major portion of the Arabian Peninsula had accepted Islam. Excellent maps demonstrate that by the year 650 A.D., Byzantium had been crushed, the Persians defeated, Jerusalem had fallen, Alexandria had been captured and Iran was in the hands of the Arab conquerors. In 661 A.D. the Umayyad family moved the seat of the government from Mecca to Damascus. The conquest continued until it had reached the borders of China and had arrived at the foothills of the Pyrennes in Spain.

The filmstrip visits several mosques which provide examples of the early genius of Islamic civilization. It is noted that within the Umayyad Mosque in Damascus the Christian shrine containing the tomb of St. John the Baptist is preserved and respected by Muslims. Mosques contain beautiful rugs, decorated walls, an enclosed courtyard for walking and talking, and minarets from which the faithful are called to prayer. In the year 691 A.D., the Mosque of the Dome of the Rock in Jerusalem was built, commemorating the mystical Night Journey of the Prophet Mohammed to heaven.

Islamic culture is the result of assimilation of different aspects of the societies ruled by the Arabs into their own language, legal tradition and faith.

The Golden Age of Islam began in 750 A.D. when the Abbasid family took over the Caliphate and, in 762 A.D., moved the capital to Baghdad. Baghdad became the center of an enormous empire, and contained industries, agricultural markets and a host of luxury items and necessities from afar. The filmstrip compares the standard of living and quality of life in Islamic centers of this period with the relatively uncivilized life style of contemporary Europeans.

Islam places great importance on learning. Research centers were established in many parts of the Arab Empire; Arabs, Christians and Jews studied together in Islamic universities. Arab scholars translated many ancient works, preserving them for the present. Hospitals and medical care were the best available in the world until recent times. As well, developments were made in many areas of mathematics and science. Arabic numerals were refined, based upon a numbering system borrowed from India. Decimals and ciphers were passed on the world. Perhaps the most precious achievement of Islamic culture at this time was poetry; Persian poets received particular acclaim.

Civil war, religious conflicts and leaders who did not trust their subjects led to a deterioration in government. Though many traditions were passed on after the decline, the glory of Baghdad was never recovered.

"The Great Islamic Empires"

During the European "Dark Ages," Islam spread its newly conquered empire from the South Sea islands to Spain. Intellectual and artistic endeavors were a mark of this civilization, which produced the Al-Azhar University and a library in Cordova, Spain, containing 400,000 manuscripts. Scholars were honored, as were poets. They made a valuable contribution to the European Renaissance both through their own investigations and their translations of articles from Arabic into Latin.

Calligraphy, a high point in the artistic achievements of Islam, developed as a result of the deep feeling that Arabs have for their language: the language God used when giving the Koran to Mohammed. The written word serves both to inform and to entertain. A number of famous Arabic stories are cited.

Precision and elegance is found in all Islamic art forms. Islamic

"The Great Islamic Empires" (cont.)

creativity usually employed abstract representations to achieve unique effects. Because of fears of idolatry, the human form was rarely represented, though stylized animal forms were occasionally used.

The life of wealthy merchants, who traveled throughout the known world, is contrasted with that of the farmer. In discussing the role of women, it is noted that tribal customs often restricted their rights, while Islam attempted to integrate women into the community and to protect their rights as wives.

At the bottom of the social ladder, slaves were found throughout the Islamic world. Their treatment was generally humane and the Koran encouraged slave owners to free them. The filmstrip notes that slavery has since been abolished in the Arab world.

Christians and Jews enjoyed freedom of religion and their own laws, but were not allowed to disseminate their beliefs. Many of them achieved prominent positions in Islamic society

Islamic holy men set the moral tone for society and stressed equality of all men before God. Islamic law developed, finding its basis in the Koran and other Islamic sources. The experiences of the Sufis, who sought to expand their love of God and man through mystical means, are also explained.

The truce that existed between Christians and Muslims was destroyed in the 11th century when the Crusaders appeared in the Holy Land and sought to recover Jerusalem from the Msulims. Islamic writers, commenting on the Crusaders, paid respect to their courageousness but considered them to be unclean, treacherous, uncivilized characters.

Though military conflict existed, scholarly contacts grew between the two civilizations during this period. New universities at Oxford and Paris benefitted from Latin translations provided by Islamic scholarship.

The film points out that medieval Muslims viewed themselves as part of the greater Islamic world. It suggests that the Crusades were unfortunate in that they reinforced a distrust of the Arab world which has persisted into the present.

"From World Empire to Modern Nations"

The Islamic victory during the Crusades was shortlived. Three events combined to hasten the decline of the Islamic Empire: the Mongol invasion, the Black Death, and, perhaps in the long run the worst of all, the erosion of land and loss of extensive agricultural areas.

By the 16th century, however, new leadership could be found in three areas: the Ottoman Empire (Iraq, the Arabian Peninsula and North Africa, Asia Minor, and the Balkan region of Europe), the Safavi Empire (Iran and part of Iraq) and the Mogul Empire (India and Pakistan). Though each of these areas developed unique characteristics, they maintained many common Islamic traits.

The filmstrip comments briefly on each of these empires, pointing out characteristic features. The Ottomans were the most powerful empire of this period, and many of the styles developed during their reign are found in mosques and other architecture throughout the eastern Middle East.

At the same time that the Ottoman Empire achieved its zenith, Europe developed economic and political concepts which were to lead to its dominance of the world. A quick succession of events saw the Muslims expelled from Spain, European incursion into Arab trade markets, the Russians expanding southward into Ottoman territory and, finally, the European defeat of an Ottoman army which forced the Sultan to surrender lands in Europe.

"From World Empire to Modern Nations" (cont.)

As Islam declined, the Arab world reacted in several ways; in the Arabian Peninsula, this took the form of a fundamentalist Wahabi Islamic movement.

Following Napoleon's conquest of Egypt in 1798 and the opening of the Suez Canal, Muslims began to learn about Western political, military and social concepts. An Arab awakening brought nationalism and the desire for freedom from Ottoman and European dominance. During World War I, Britain promised to restore lands to the Arabs if they aided them against the Ottomas Empire. However, they did not keep this promise, and, after the war, French and English occupied and governed Jordan, Palestine, Syria, Lebanon and Iraq. At the same time, the British supported Jewish desires for the creation of a homeland in Palestine. In these policies began the conflict between the Arabs and Jews for the same piece of land.

During the inter-war period, a number of Arab nations achieved independence. After the Second World War, European control of the Middle East ended. Although the nations of this region now exist independently, they have common Islamic backgrounds. Today, four basic problems face the Arabs: the struggle with Israel, the need to solve social problems, the role of Arabs in the modern world, and the conflicts between Islamic values and modernization which have resulted from the presence of great oil wealth. Many Muslims feel that their heritage is in danger.

In conclusion, the filmstrip observes that westerners can benefit greatly by seeking to understand the unique characteristics that constitute Islamic culture.

ISLAM: ITS POWER AND LEGACY (1974)

Bear Films, Inc.
Baldwin, New York 11510

Audience: Senior High School/ College

Description: Two filmstrips with cassettes are provided. Each filmstrip has a separate booklet. The booklets contain scripts of the entire program with photos of each slide. At the end of the booklets are suggested questions for the class. A list of terms and a pronunciation guide are also available for use in junior and senior high schools. These filmstrips are excellent vehicles for use in both specialized courses dealing with the Middle East and general World History courses which seek to present a unit on Islam and its contributions to European civilization. Though it has a few minor shortcomings, it is an excellent, well-prepared educational aid.

Comments: This excellent series can be employed to illustrate the basic principles of Islam as well as the exceptional contributions it has made to man's knowledge of science, mathematics, architecture, medicine, etc.

These filmstrips fill a gap usually found in other current audio-visual aids which tend to concentrate primarily on twentieth century aspects of life in the Middle East. The film series is broad in scope and applicability.

Synopses:

"The Prophet, The Conquest and the Culture"

The filmstrip notes that Arabia is the homeland of Islam. No map is provided to stress the extent of this nation. The filmstrip consists of relevant recent photos and a number of selected old prints. With the exception of a few bars of music at the beginning of the presentation, there is no musical accompaniment. The filmstrip examines the Prophet Mohammed's life and notes that he was influenced by encounters with Judeo-Christian monotheism. The Holy Koran, the word of God as revealed to the Prophet Mohammed, makes up the basic life guide for man. Monotheism is its main premise. Arabic is the first language of the Koran. The five Pillars of Faith are noted, but only the pilgrimage is emphasized. The importance of Mecca, Medina and Jerusalem to the Islamic faith is mentioned. Viewers are reminded that Jerusalem is important to three faiths: Christianity, Judaism and Islam.

A recording calling the faithful to prayer lends realism to the filmstrip. The personal nature of Islam is noted. The expansion of Islam after the death of the Prophet Mohammed is illustrated, and the resultant emergence of a vigorous new civilization is mentioned. Islamic tolerance for other monotheistic religions is commented upon Not only did the faith spread, but commerce and large cities developed. An excellent map is employed at this point to illustrate the expansion of the Arab Empire around the Mediterranean into India and Indonesia. Islam borrowed much from other cultures, but gave much in return. Examples of early architecture in Cordova, Istanbul, Tehran and northern India are shown.

The brilliance of Muslim craftsmenship and lavish ornamentation is illustrated. Concentrating on the interiors of mosques, elabarately patterned ceramics featuring quotes from the Holy Koran were filmed. The prayer rug and the art which developed around it are commented upon. Excellent

"The Prophet, the Conquest and the Culture" (cont.)

photos of the 14th century Islamic palace of the Alhambra in Spain are provided. The Islamic Empire declined in the West, but lasted much longer in India. The Taj Mahal in Agra, India, is an outstanding example of Islamic architecture.

A final question is raised: "Did the European civilization emerging from the Dark Ages benefit from the genius of the Arab world?" This question is answered in the second filmstrip.

"The Arch, Zero and The Orange"

Continuing where the first filmstrip ends, this half notes that although Islam was too weak to resist the onslaught of European and Asiatic invaders, its contributions live on in European civilization. Examples of note-worthy Islamic architectural and artistic forms found in Sicily are shown. The architectural influence of Islam, seen throughout Europe in arches, rose windows, domes, etc., are all "echos" of an earlier age. It is also noted that ideas concerning contagion and disease, the use of animal gut in stitches, optics, the development of apothecary shops, the classification of animal, vegetable and mineral in living things, the Arabian horse, as well as the mule, and others, were all contributions and/or concepts that Islam introduced to European civilization during the Middle Ages. Special note is made of the navigational abilities of the Arabs and the construction of the astrolabe. The contribution of Arabic numerals, which were taken f from India and refined, and the zero, which was added by the Arabs, were invaluable to the development of European civilization. The contributions of Islam to higher mathematics -- algebra, analytical geometry, and plain and spherical trigonometry -- are noted. The Arabs wrote books recording their findings that were translated into Latin and used by Europeans. In literature, the Muslims illustrated many of their stories and fables. A Thousand and One Nights and Sinbad the Sailor are examples of Islamic literature. The filmstrip also mentions that the Muslim guitar was brought into Europe and has remained a part of Western culture.

Arabs study their past intently. The filmstrip turns to events of this century: the discovery of oil, foreign dominance in its processing and marketing and the oil embargo of 1973. The filmstrip notes that Arabs now control their oil, and that the West, faced with this reality, has realized that it must deal fairly with the Arab world.

The filmstrip poses a final question, one which can only be answered with time. "Will Islam experience a New Golden Age?"

THE MIDDLE EAST: THE ARAB EXPERIENCE (1975)

Guidance Associates
757 Third Avenue
New York, New York 10017

Consultant: Professor Morroe Berger

Audience: Senior High School/College

Description: A series of five filmstrips with cassettes accompanied by a handbook that provides a complete written script of the entire program, plus useful suggestions for discussion, as well as objectives, a glossary of terms, and a map of the Arab world.

Comments: This series can be employed usefully in introducing students to the Arab world. It is logically arranged and examines some of the more important aspects of the twentieth century Arab world, among them, oil, religion, ethnic backgrounds, social relationships, aspects of the history of the Arabs since Mohammed, urban and rural life, values, Arab stereotypes, Arab nationalism and the traditional and changing roles of women.

Because of the many areas examined by the series, pre- and post-filmstrip viewing discussions are essential in order to alert and explain to students the main points.

Synopses:

"The Arab World"

The film points out that many old stereotypes are changing and that new views of the Arabs are being established. The effect of oil on Arab economies, bringing rapid change, is noted. The fact that Arabs can now use their oil wealth for political and social ends is an important theme throughout the filmstrip. Well-prepared maps are employed. The prominent religions of the Arab world (Islam, Coptic Christianity and Maronite Christianity) are briefly examined. The filmstrip looks at a number of important cultural areas, including the nomadic experience and traditions, pre-Islamic religion, the Prophet Mohammed, and the importance of Islam in Arab life. The five pillars of Islam are illustrated and discussed in detail. The importance of submission to God's will and of religion in everyday life is noted.

Through the use of maps and important examples of architecture, the territorial extent of the early Arab empires is clearly shown. Progress in medieval times in medicine, public charity, translation and transfer to Europe of Greek and Latin literature, and Arab achievements in architecture, calligraphy and arithmetic are illustrated. The effect of the Crusades and the later invasions of the Mongols and Ottoman Turks are briefly mentioned. The growth of Arab nationalism in the twentieth century and its effect on current politics are clearly illustrated.

The filmstrip covers the revolt of the Arabs against the Turks during World War I and the later division of the Middle East by the French and British. The establishment of the Jewish state, Israel, is noted. The feelings of Arabs towards Jews, whom they felt they were being forced to accept because of European anti-semitism, are discussed. Some time is spent on the effects of the war of 1948, and mention is made of later wars, when many Palestinians were forced to leave what became Israel. They now live in refugee camps in Arab countries. Israeli and Arab views on the Palestinians are noted. A Palestinian refugee camp in Jordan is visited, and some of the social and economic problems of the camp are discussed. The lifestyle and experiences

"The Arab World" (cont.)

of a Palestinian shopkeeper are used as an example. His progress and disillusionment with his conditions are commented upon. The desire for a Palestinian state on the part of the Palestinians and the unity of the other Arab states in favor of the Palestinian state are pointed out. Finally, mention is made of the potential use of oil as a political tool. It is noted that the flow of oil has resulted in a number of things, e.g., the acceleration of development, organizational problems, the changing role of men and women, and rising expectation for the future.

"The Bedouins"

The filmstrip illustrates the life of the desert Bedouin living in Wadi Rum in southern Jordan. The desert home of the Bedouin is shown. Many aspects of their lifestyle are undergoing changes as technology comes to them.

Maps of Jordan and of the Fertile Crescent are very useful. The life of the Bedouin and his traditions are portrayed. The domestication of the camel in prehistoric times, and its role as a source of mobility, food and clothing, are discussed.

Among other things, the film mentions the family, clan and tribe, and the importance of the unity and kinship these groups provide. It points out that the settlement of feuds is made by councils of important members of clans. The role of the sheikh as a respected advisor in these tribes is very important, The democratic nature of Bedouin life is commented upon. Hospitality is traditional among the Bedouin, for whom the guest is sacred. One sheikh is shown living in his desert home, a permanent building, while his son goes to college. The life of the desert will not be the one that the formally educated Bedouin will follow.

The Bedouin's lifestyle has traditionally been a free one. His passion for Islam during its early history enabled that religion to conquer an area larger than the Roman Empire. The Bedouin revolt in 1916, in an attempt to overthrow the Turks, initiated an era of great change for the Bedouin. Technology has entered their lives, and, in most cases, has brought, with permanent water supplies and farming techniques, an end to nomadic life for many of the desert people. Modernization has greatly altered the traditional lifestyle of the Bedouin.

The practice of polygamy is examined. Polygamy produced large families which were necessary in Bedouin society. The important and difficult work of the women is demonstrated. The hopes of the Bedouin for their children, who are now attending schools, are mentioned. Though the older Bedouin still goes frequently into the desert to hunt, the topics of discussion around the campfire deal with new ideas, rather than with the poetry and storytelling of the past.

"An Egyptian Village"

A visit to a Nile Delta village is made, and the changing life of a farmer is noted. He has become his own master and owner of his own land. The social revolution taking place in Egypt is emphasized. A brief examination of the life of the farmer in Egyptian history follows, showing the many invasions to which he has been subjected. The film stresses the effects of the Arab conquest of the seventh century, which brought the Arabic language and Islam to the farmer. The filmstrip notes the importance of the Nile River for the fertility it brings to a very narrow strip of agricultural land along its banks. The Aswan Dam has solved the problems of flooding, but it has also created new problems. The traditional process of watering crops is illustrated

"An Egyptian Village" (cont.)

as are new methods of irrigation. The typical life of a farmer in the region is shown. The long day spent working with old methods of planting and harvesting is depicted in contrast with the changes which the Revolution of 1952 has brought to the farmer's way of life. Now he has water, insecticides and, especially, education for his children. In the village, locally elected councils try to improve life for farmers and villagers. Men and women are on the councils and they make decisions affecting the village. The greatest change, however, is in the free, compulsory education provided for all children, which allows for social and physical mobility.

A young boy's school and home life, the closeness of his family, and the changing role of women are illustrated. Some women go to college, others seek marriage and a traditional life, and, as in other societies, parents have high hopes for their children. Traditional values are still emphasized, e.g., study of the Koran and emphasis on the importance of home life. It is noted, finally, that village life will continue to affect lifestyles and values in Egypt for some time to come.

"Cairo - The New City and the Old"

The filmstrip starts with a visit to the pyramids, which are visible from the city of Cairo. Cairo today is not only a busy, expanding city, but also a leading city of the Arab world and the largest in Africa. Cairo symbolizes the old and the new. There are many treasures from ancient Egyptian and Roman times, as well as old Coptic churches and Islamic mosques. A map snows the historical importance of Cairo as a trade center and as a center of craftsmanship. Old crafts survive today, tent making, wood carving and furniture manufacturing among them. The Old Quarter of Cairo is visited. Marketplaces and many shops, crowded conditions, exciting holy days and celebrations are illustrated. There is great poverty too.

The Revolution of 1952, Nasser's rise to power and his popularity and reforms are commented upon. Nationalization of factories, construction of new factories, transportation, housing, health care, aid to the poor, aged and sick are recounted. Longer life expectancy in Egypt has brought greater expectations. The Egyptian population has grown, placing great strains on the limited resources of the country. Family planning is encouraged and has been successful to some degree. Great progress has been made in education. Every person who graduates from college is guaranteed a job, a policy which creates other problems. The government is encouraging businesses to come to Egypt in order to speed development. Cairo remains a center of tradition as well as of modern movements.

"Modern Women of Syria"

The filmstrip emphasizes those changes in women's lives that have been caused by modernization. It notes that women are questioning and challenging the restrictive roles that have been laid out for them historically. Women seek to overcome many obstacles. The film traces some of the traditional restrictions placed upon women in the Arab world. It notes that the Prophet Mohammed tried to free women and that the Holy Koran encourages women's rights. The rights of women expanded greatly during the early periods of Islam, but later men continued to seek to restrict them. Much of the honor of the male society was attached to the fidelity of women. Some important women of Arab and Islamic history are mentioned. The importance of the veil and the seclusion of women in their

"Modern Women of Syria" (cont.)

homes are illustrated.

Syria is considered to be a leader today in creating opportunities for Arab women. A number of interviews give a realistic look at women's feelings. One interview notes that getting a part-time job was a serious move for a woman, and that as a result of this, she gained more respect from her husband, but criticism from neighbors. One of the effects of the recent conflict with Israel, has been to expand opportunities for women in order to fill the manpower needs of the nation. A young woman who is now a television producer is interviewed. The program she hosts seeks to encourage women; she believes that women can succeed. She is divorced and is raising her daughter. Her independence might not have been possible in the recent past.

A teacher in a small village is also shown. She had to overcome feelings in her community against women being educated. When she went to college after she married, many people protested to her husband. He said that she had a perfect right to get a better education. Improved instruction in child care is illustrated. The government has instituted literacy campaigns especially for women, and this has greatly enhanced opportunities. Syria represents an area in which great progress in options for women has been made. This may not necessarily be true in other parts of the Arab world. The filmstrip shows very clearly the view of some women regarding liberation. It concludes by noting that large steps have been made in a very short time.

THE MIDDLE EAST: FACING A NEW WORLD ROLE (1976)

Society for Visual Education, Inc.
1345 Diversy Parkway
Chicago, Illinois 60614

Consultant: John E. Woods
Series #256-SAR/SATC

Audience: Senior High School

Description: The series consists of six filmstrips with cassettes. A useful teacher's guide and reading scripts. It can be used in junior and senior high school classes. The guide contains suggestions for classroom projects based upon each filmstrip. A useful list of purposes for each filmstrip is provided. Authentic Middle Eastern music accompanies the commentary.

Comments: The series can be employed as an aid in efforts to understand the causes and effects of modernization in Arab nations. Because the series covers a great deal of material about Egypt, Jordan and Saudi Arabia, it is suggested that prior to viewing the teacher insure that students are familiar with the geography, leaders, economic differences, and varied climatic conditions of the countries examined.

Synopses:

"Egypt: Balancing Its Past and Future"

The introduction to the filmstrip notes that old lifestyles persist in many areas of Egypt. Examples are shown. In Cairo, quite a different situation exists, as modernization brings crowded conditions and other changes. Still, many reminders of the past may be seen, among them both Moslem and ancient Egyptian works of art and architecture. A useful map explains some of the basic geography of Egypt. The life-giving nature of the Nile and the narrowness of the life-supporting strip of land along it is illustrated. The fertility of the Delta region is noted. Even though the Egyptians take pride in their past, they made a clean break when King Farouk was thrown out and replaced by Gamal Nasser. The film notes that Nasser played a dominant and popular role in Egyptian, as well as Middle Eastern politics for many years. Nasser's goals and reforms are illustrated. Mention is made of the government's recent interest in land and industrial reform, socialism, rights of women, and the development of relations with the Soviet Union -- particularly when in 1959 Russia provided assistance for the construction of the Aswan Dam. The importance of the Dam is commented upon, with its potential for providing large quantities of hydroelectric power, for acting as a storage basin for water, and for allowing regular irrigation of farmlands. The effect of the redistribution of farmlands is illustrated.

Life in a small village is noted to be somewhat the same as in ancient times, but slightly affected by modern innovations. Private ownership remains an important factor for small farmers. The greatest changes, however, will be felt by the children of these farmers. Meanwhile, the use of tractors and electricity in rural areas is having a great effect on life. Town life is contrasted with village life. The expansion of industry and the movement of men and women from rural areas to seek employment in towns is mentioned. The filmstrip notes that Anwar Sadat continued many of Nasser's progressive programs after assuming power in 1970. Severe problems remain: in particular, the large economic drain caused by wars with Israel. The filmstrip ends with the reopening of the Suez Canal and emphasizes the commercial significance of this to Egypt and to other nations.

"Cairo: Restless Center
of the Arab World"

The filmstrip notes the importance of Cairo to Egyptians and Arabs alike, as the largest city in Africa and the Middle East. Modernization has brought many challenges to the people of Cairo. There is a great diversity of people living there from all corners of Egypt, the Middle East, Africa and the world. The filmstrip notes that Cairo has a large effect on people in the Middle East through "Radio Cairo," as well as through the city's publishing houses, which provide materials for much of the Arab world. To many Arabs, a visit to Cairo is an important goal.

A shopkeeper of an upper class clothing store is shown. His lifestyle and family are discussed. The film points out that in order to preserve the family's investment and to care for his parents in their old age the son will take over the family business after completing his education.

Early morning the streets of Cairo see crowded conditions, families shopping, small bands of musicians, food and clothing shops, and the aroma of food and spices filling the air. A boy from a poor area of the city is shown. He has high hopes for the future because he now has an opportunity to get an education which is government subsidized through the university level. This is an opportunity that has been available for poorer people only since the revolution of 1952. The filmstrip also points out that the government has programs to aid artists, painters, sculptors, carvers, and ballet dancers. It notes that poorer students who have talent now have a chance to succeed.

A prosperous doctor and his wife are also visited. Their life is quite different from other families illustrated by the filmstrip. The wife has a clear view of her role as an editor of a government-distributed magazine. In concluding, the filmstrip points out that Cairo faces many problems -- overpopulation, poverty and the possibility of war. The filmstrip observes that the citizens of Cairo must continue to work for their future.

"Jordan: A New Nation
in an Ancient Land"

Initially, the filmstrip observes that the area that has been a crossroad for migrations and invading armies for centuries continues to be so today. Even though it faces many problems, the nation of Jordan is working for economic progress and seeks to improve life for its people. The capital of Amman is visited, and it is noted that this modern city contains many reminders of its Roman and Islamic past. The importance of Islam in Jordan today is noted. The turbulent history of this area is briefly reviewed, and it is noted that the Ottoman Turks, the British Mandate of Palestine, and finally the Hashimite Kingdom of Jordan, are all fairly new entities when one considers how long this area has been inhabited. Good maps illustrate the location of Jordan in the Middle East, and a detailed map shows important locations in the area of Palestine and portrays the areas taken by Israel in 1967. The importance of the West Bank to Jordan is mentioned, as are the problems that have existed since its occupation. King Hussein rules Jordan and has chosen to favor a pro-Western position. He remains a controversial character in the Middle East today.

The desert countryside with its sheep and goat herds and rocky hillsides are visited. It is noted that, with irrigation, crops can be harvested two or three times a year. Agriculture is an important part of life in Jordan. The Bedouin are visited. Many still live under very harsh conditions because of a desire for freedom. Knowledge of the desert is still necessary for survival. Many aspects of Bedouin traditions are

"Jordan: A New Nation in an Ancient Land" (cont.)

maintained, e.g. clothing, ownership of few possessions, and the raising of sheep and camels. The hospitality of the Bedouin is emphasized. It is also observed that the Bedouin's life is changing, and some Bedouin live part of the year in the desert and the other part in settled villages.

Government stress is being placed on tourism, mining, agriculture and industry. Jordan seeks self-sufficiency. Men and women are working in industry, but they usually work in separate rooms. Small businessmen run their own shops. The government seeks to provide health care and hospitalization. The changing role of women is observed, and it is noted that many women are finding careers in health care, and can often change their role in society through a university education.

Near the end of the filmstrip, the plight of the Palestinians is stressed. Life in refugee camps is shown and it is noted that many of the refugees from what is today Israel, or occupied Palestine, hope to return to their ancestral homes. The role of the United Nations Relief and Works Organization is mentioned. The film concludes that Jordan seeks to modernize and improve conditions for all of its people.

"Jordan River Valley Project: Planning for the Future"

The film shows that the Jordan River Valley is the breadbasket of the region and has served this purpose for centuries. When water is available, much of the valley can produce excellent crops often two or three times a year. Israel and Jordan face each other along the Jordan River and many potential problems exist between them. Excellent maps show the region of the Jordan Valley project. The war of 1967 brought destruction to this area, however, because of the war, great attention is being given to development by the government of Jordan. Social services, electricity and water have been brought to an area that has not had sufficient services in the past. A canal network is being built and expanded. Many old methods of farming remain, and the Jordan Valley Commission is seeking aid in order to provide more modern methods. Courses of instruction, insecticides, and fertilizers are being provided for farmers. The goal, of course, is economic self-sufficiency. Experimental irrigation and a sheep-fattening station are shown. Because of the damage caused by the war of 1967, the government has planned the construction of new villages, and, in this way, it hopes to provide complete central services for villagers. Some of the problems connected with these new projects are noted. The Jordanians living in the area look forward to homes in which they will have kitchens and baths and live close to schools and water. Jordanians are seeking assistance inside and outside of their country and aid is being provided by other Arab countries.

"Saudi Arabia: Custodian of Tradition and Oil"

The filmstrip points out that Saudi Arabia contains the largest known reservoir of oil in the world. It is also the homeland of the Arab people. It is the birthplace of Mohammed the Prophet and of the great religion of Islam. It is a conservative country, where, for example, women's roles are very restricted. Life remains largely traditional, even though modernization is taking place. A map illustrates important cities and oil-producing areas. A brief history of the founding of Saudi Arabia is given, and the discovery of large amounts of oil in 1949 is noted. The reign of King Feisal is examined in some detail. He set out to achieve a higher standard of living for Saudi

"Saudi Arabia: Custodian of Tradition and Oil" (cont.)

Arabians but did not want to destroy traditions and values in the process. After his assassination, his brother, King Khalid, took over. He continues many of the policies of his elder brother.

For Saudi Arabians, the Holy Koran shapes much of life. Some businesses seek to treat workers well and to aid people less fortunate than they. The filmstrip also points out that many jobs have been created that require technical training and that many of these jobs are being held today by Saudis. There is sufficient money to help in the development of most projects. Enormous movements of goods through Saudi Arabian ports take place. The country is also experiencing a great shortage of labor so laborers are brought in from many other countries. The filmstrip visits the University of Petroleum in Dahran, where chemical, mechanical and civil engineers are educated. It notes that young male students wear traditional Arab clothing during classes, but wear Western clothing when relaxing. Many students maintain strong religious beliefs even as modernization comes to the area. The government of Saudi Arabia supports all students throughout their educational careers. There is a bright future for Saudi Arabians. They maintain many old traditions but are seeking a better material life. Traditions will continue to be affected to some extent as students who have studied abroad return home. Saudi Arabia has great power because of its money, but the film concludes that the old power of Islam remains strong in this country.

"Saudi Arabia: Petro-Power"

Riyadh, the capital of Saudi Arabia, has grown from a small town to a great city with hospitals, schools, and many modern buildings. The reason for this growth has been oil, which was discovered in the Arabian Peninsula in 1938. Today Saudi Arabia is the third largest exporter of oil in the world. The income from these exports has produced "Petro-Power."

The person responsible for the systematic modernization of Saudi Arabia was the late King Feisal, who ruled from 1964 to 1975. He sought skilled assistance that would permit Saudi Arabia to use its funds for the benefit of the nation. King Khalid carries on where Feisal left off. One sees signs of progress everywhere in Saudi Arabia, for example, new schools and universities, national television and radio broadcasting to all corners of the kingdom, and Saudi Airlines, the largest airline in the Middle East. But, problems still remain. It is these areas on which the government is now focusing. The need for water is the most crucial problem. Deep wells have been dug near the capital, and springs provide for irrigation of formerly barren land. The government has opened roads to isolated areas to permit more extensive agricultural development. An effort is also being made to reduce dependency on foreign food supplies. Agricultural stations have been established to test varieties of grain and other products which will bring the highest yields in the Saudi climate. Where before only dates were produced, today a variety of crops is possible. Another important area of interest is the production of dairy products. Breeds of cattle that can withstand heat are being sought. Horsebreeding for racing purposes and export is also being pursued by the government. The Arabian breed is one of the finest in the world; a number of these horses are shown in the film.

Toward the end of the filmstrip, the late King Feisal is praised for his role in trying to bring Saudi Arabia into the modern world. Over the past ten years, great progress has been made toward the goal of pro-

"Saudi Arabia: Petro-Power" (cont.)

viding quality health care for every citizen. Other challenges remain in the areas of technical training and education. The five year development programs prepared by the government are seen as systematic efforts to prepare the people for the future without oil. Today, Saudi Arabia is a country with great influence and prosperity and it is with this responsibility that it faces the challenges of the future.

MONUMENTS OF EGYPT (1956)

Educational Filmstrips
Huntsville, Texas

Audience: Junior and Senior High School

Description: Two filmstrips with cassettes. Each filmstrip is approximately 8 - 10 minutes in length. For use by elementary and junior high school students. Filmstrips provided for review had a cassette recording only usable in an automatic-advance type projector. No music accompanied the filmstrips and no teacher handbook was provided. The scriptual titles the narrator uses appear underneath each slide as it is shown.

The filmstrips move quickly and have appropriate explanations. They can be a useful classroom tool. The teacher might consider using both filmstrips without the accompanying cassettes and allowing students to read the titles provided.

Comments: This two part series can best be employed in survey courses that examine early civilizations. Prior to viewing the series, students should be thoroughly familiarized with the geography of ancient Egypt.

Synopses:

"Monuments of Thebes"

A map with no explanation is provided. It identifies the area where Thebes is located in Egypt. The filmstrip comments on the importance of Thebes as a center for the God, Amun. The area was sacked, burned and victimized by floods, nevertheless it remains an impressive monument. Karnak is described as a place of importance in ancient Egypt and as a city/temple area where growth occurred over centuries as a monument to the power of the Pharoahs. The temples illustrated the ability of the early Egyptians to create the grand and the mysterious. Decorations within the temples relate the history of the Pharaohs' victories. A few Egyptians of today are shown, most of them people who assist the tourists. Nothing is shown of modern life in Egypt today. Various temples are illustrated covering vast areas and containing great sculptured images and inscriptions. The importance of a person in ancient times was denoted by the size of the images prepared in commemoration of him. The Valley of the Kings, as well as other tombs and important monuments, are visited.

"Giza and Saqqara"

Again, no music accompanies this filmstrip. A map is provided without comment. The pyramids at Giza are visited, and construction methods are discussed. The oldest pyramid of stone is visited at Saqqara. Hieroglyphics, texts within tombs, the purpose of these texts, and painted reliefs showing life, are illustrated. Photographs emphasizing the enormous size of the pyramids, provide a realistic dimension. The viewer is taken into a pyramid to visit the mummy room and see its empty sarcophagus. Camels are seen being used as taxis by tourists. The Sphinx is visited, as are nearby temples. A few children with their goats are shown in a neighboring village.

NOMADS OF THE SAHARA (1974)

Society for Visual Education, Inc.
1345 Diversy Parkway
Chicago, Illinois 60614

Audience: Senior High School

Description: Two filmstrips with cassettes and teacher's guide containing narrative scripts, etc. The teacher's guide discusses the making of the filmstrip and includes a complete written narrative of the information presented in each filmstrip. Short paragraphs of background concerning the Tuareg and Fulani are provided. Follow-up questions and suggested class activities are also available. The filmstrip is useful for grade school and junior high school students. The excellent photography and music add to the authenticity of the presentation. Filmstrips run 7 - 8 minutes.

Comments: The series provides a good look at nomadic life and can be especially effective in the classroom because it focuses on the life of young nomads. The usefulness of the series can be enhanced if the geographic areas inhabited by the Tuareg and Fulani are understood by the students prior to viewing.

Other classroom activities investigating urban life should be prepared in order to insure that students have a balanced view of lifestyles in the Middle East.

Synopses:

"The Fulani: Cattle Herders"

Excellent music accompanies both filmstrips. The film opens with an explanation of the meaning of nomadic life. A map illustrating the Sahara Desert and comparing it to the size of the United States is very useful. The Fulani inhabit borderlands along the Sahara. They are all residents of the area and live a pastoral life, working and living in the open. The young boy's adult life begins at the age of ten, when he begins to tend cattle, sheep and goats. The climate is very severe, and the importance of occasional wells is emphasized. All members of the Fulani community assist in providing the necessities of life. When an occasional rain does occur to nourish the grass, it lightens the workload of these people. Market day provides a relief from the routine of desert life. The importance of the market as a place where animals are bought and sold and where various products are exchanged is clearly illustrated. Animals are used as beasts of burden and for milk. Later, their hides and meat are used. The Fulani traditions run deep. Young people enjoy getting together and girls and boys dress up for market. Their parents are convinced that they will carry on the traditions of the tribe.

"The Tuareg: Camel Riders"

The filmstrip identifies the Tuareg as people of the northwestern Sahara. It defines nomads and discusses their living style. The great importance of the camel for transportation, food and many other necessities is noted. The mixed race of the Tuareg, as well as the possibility that they are descendents of the Berbers, is discussed. The film shows the Tuareg dwelling, the variety and use of camels, the ruggedness of life, the customs and traditional role of women, and the training of girls and boys within the family. The filmstrip illustrates a colorful and interesting ceremony in which Tuaregs gather at the end of the rainy season to celebrate. Tuaregs come from many parts of the desert to meet together near a city. Authentic music and excellent photography help

"The Tuareg: Camel Riders" (cont.)

to portray the excitement of the period. The Tuareg have a long history of songs and poetry and one of these songs is translated and discussed. Traditional dancing and ceremonies are shown. After the celebration the Tuareg return to the desert. The importance of seeking land and water for cultivation is noted. The dangers of desert life are also a problem. An oasis is visited where water is available for crops, herds and people. The film concludes that the desert is a place for hearty people who survive by their resourcefulness.

Films

THE TRADITIONAL WORLD OF ISLAM (1976)
A Series of Six Films

Institutional Cinema, Inc.
915 Broadway
New York, New York 10010

Audience: Senior High School/ College

Description: A series of 6 sixteen mm color films, each with an approximate running time of 30 minutes. A teacher's handbook accompanies the films and contains useful suggestions for classroom use of the film, necessary vocabulary, film goals, discussion questions, geographic locations and a lengthy synopsis.

Comments: The films in the series should be reviewed carefully by the instructor prior to classroom showing. The series can be especially useful if students are aware of some of the special vocabulary, geographic locations and historic settings considered in the films. The teacher's guide prepared for this series may prove useful; with the permission of Institutional Cinema, it has been reproduced in the Supplement of this booklet on pages 46-53.

The series has been carefully planned and superbly filmed. It is the most valuable study dealing with the Islamic world currently available. Thanks to a grant from the Exxon Corporation, films in the series may be obtained from any of the depositories listed on pages 54-55 of this Guide.

Synopses:

"Unity"

Monotheism is the basis of Islam. Islam means the submission of one's will to the will of God. A map is provided showing the extent of Islam today. The film notes that Islam is the youngest of the major religions and that it continues to expand. Within Islam, equality exists between races and nations. Islam provides a link between East and West, and between the ancient and modern worlds. A number of architectural examples from the great Islamic civilizations are provided. The film observes that although modernization has placed great strains upon it, traditional Islamic civilization remains vigorous.

A map is provided that shows old caravan and sea routes, demonstrating the importance of this method of communication. This extensive and profitable system of trade began its decline with the arrival of European merchants in the 16th century.

The pilgrimage to the holy city of Mecca is explained and illustrated. To Muslims, Mecca remains the center of the world; the pilgrimage is considered symbolic of man's journey to seek understanding of his own heart. The Kabbah, or central cubical area of the principal Mosque at Mecca, symbolizes stability, unity and truth for Muslims. The Koran is the final revelation of God's Word as given to the Prophet Mohammad. The mortal Mohammed continues to have a revered place in the hearts of Muslims. During the pilgrimage Muslims perform many acts traditionally connected with the life of Mohammad, and seek to rid themselves of evil.

Though war was employed in early conquests, Islam also provided rules of warfare. An appreciation for life and the concept of human dignity are considered important in the Islamic religion.

"Unity" (cont.)

The film concludes by showing an old man preparing for prayer in the desert. As no water is available for washing he uses a stone to simulate the act of ritual washing of the arms and face. His actions are deliberate and he understands their significance.

"Nomad and City"

Nomads and city dwellers provide the two lifestyles in the Islamic world which give it its internal tension and vitality. This film examines these two ways of life in detail and deals with their mutual dependency.

Historically, the nomad has periodically brought a renewal of energy to the life of Islam, while the city-dweller gives Islam stability and civilization. The nomad has adapted to the harshness of desert life and is known for making efficient use of the desert's resources. The film depicts nomads in various parts of the Muslim world and comments upon the art of carpetmaking.

The film also shows a number of the great cities found in the Muslim world and notes the lifestyle and architecture found in them. Fez, a city in Morocco, is shown as a typical Muslim city and examined in detail. Special attention is given to the city's economic base, the small shops, and to how modern factories would destroy the city's economy. The importance of man, not machine, is emphasized. In conclusion, the film notes that nomads and city dwellers provide each other with fresh energy and a renewal of the human spirit.

"Man and Nature"

It is a basic belief in Islam that God created man and the universe and that beauty is and remains to be shown in many forms. Life is a very precious gift from God. All creation is related and man is the link between God and nature. Therefore, man should not force nature. "Man and Nature" examines the practical application of this belief to daily life in the Islamic world. Natural materials were used to make buildings which often took their form from nature. Islamic architects adapted building styles to climatic conditions. Form, color, and shape were all employed to provide a serene atmosphere. Because of the use of natural materials, buildings which were no longer useful reverted to their natural state, thus reiterating the Islamic belief that man is really transient in nature. The practical result of the use of natural materials was comfortable, economical buildings.

This film also depicts the efficient use of scarce water resources. Diagrams and examples show how water is raised, cooled and transported. The natural air conditioning methods which are used are also explained in detail. Temperature was controlled without energy consumption through the use of wind, fire and ice.

Islam has been able to adapt to different conditions and limited resources. This required an understanding of the natural principles of the earth. Man should work in partnership with nature and not enslave or inflict scars on the earth.

"Patterns of Beauty"

This extremely informative and complex film examines traditional art forms and their significance to the Muslim world. The various artistic styles which developed are responsive to the individual conditions of the diverse peoples and geographic areas of the Muslim world while at the same time maintaining a unity of character

"Patterns of Beauty" (cont.)

that reflects its Islamic origin. The film notes that "God is beautiful and He Loves beauty." Muslims feel God can be praised through buildings erected for religious purposes. Domes, one of the noteworthy aspects of traditional Islamic architecture, signify the gradual descent from the spiritual to the material world. Brilliant examples of this art are identified and their beauty can not help but astonish the viewer.

The film observes that one of the basic characteristics of Islamic art is its cool impersonal quality, demonstrated by lucidity, calmness and apparent fragility. It seeks meaning by dealing with the human spirit. In contrast to naturalism found in European art, traditional Islamic art is basically geometric and abstract in the belief that this style frees man's spirit.

The art that Muslims developed has basically three modes. The first mode is the line and the angle, and is used in stable structures and fixed designs. The second mode is taken from flowers and other vegetation and is usually combined in interlacing patterns with the first mode. In this manner Islamic art seeks to represent order and growth, each complementing the other. Calligraphy is the third element in Islamic art and is considered to be the noblest art form because it renders the spoken word of God into written form.

The film provides viewers with an especially challenging series of ideas. Ideally, it should be viewed more than once, in order to allow viewers to appreciate more fully the art as well as its philosophical implications. The particularly beautiful examples of art and architecture shown serve to stimulate the audience's interest.

"Knowledge of the World"

One of the things a Muslim is encouraged to do is to seek knowledge from the cradle to the grave in the belief that intelligence binds men to God. In the past, centers of learning called "madrasas" existed throughout the Islamic world. Provided by the early Muslim rulers, these centers preserved bodies of knowledge over many centuries. The film covers methods of teaching in the madrasa, and visits the Madrasa of Isfahan in Iran. It also depicts Al-Azhar University in Cairo, the oldest functioning university in the world.

It is essential to the Muslim that he seek to understand that everything is part of a unified system, and that each object has its place in relationship to other things. Islam developed many sciences and mathematics in order to explain the unity of what appears to be a diversified world. The film mentions a number of these and goes into great detail about Islamic knowledge of medicine, noting important advancements in the field, and comparing traditional methods with modern ones.

In conclusion, the film points out the fact that Islam seeks an understanding of the meaning of life, and that medicine, among other things, contributes to this process by striving for physical balance and good health.

"The Inner Life"

This film deals with mysticism in Islam, concentrating particularly on Sufism. Sufism, in its many different religions orders, attempts through varied methods of concentration to seek beauty in a greater spiritual understanding of God. To the Sufi, all of God's creations are important because the world in considered a reflection of God. Therefore, archi-

"The Inner Life" (cont.)

tecture, gardens, music etc. can serve to illustrate God. The Sufis frequently gather together to remember God and to enhance spiritual consciousness. In one's efforts to achieve the goals of eternal happiness, maturity and freedom, one must be motivated by love, which is considered by the Sufis to be the prime force over all things in the universe. The film also discusses the role of the Sufi "masters" who guide others in their efforts to improve their spiritual consciousness within Sufism. Poetry by Sufi masters is still recited in many parts of the Islamic world and this acts to preserve links between the traditions of the past and the present day.

This film also concentrates on the importance of music and dance as a way of heightening spiritual awareness. The Whirling Dervishes are cited for their use of dancing to increase spiritual knowledge. The film also notes that ecstasy, which is sought by many, is often achieved through music and songs. In contrast with this, in some parts of the Islamic world, Muslims temporarily withdrew to cloisterlike areas to contemplate God.

The Dome of the Rock in Jerusalem is visited and details of its internal and external structure are shown. The Night Journey of the Prophet Mohammed is discussed, and its theological importance to Muslims, and, consequently, the importance to Jerusalem to Muslims, is noted. Many cities in the Islamic world were established around the temples of Sufi saints which are venerated by Muslims.

This beautiful film concludes by reiterating that, in remembering God, man can obtain spiritual knowledge.

A PEOPLE LIKE ANY OTHER: THE MOOD IN ISRAEL (1973)

Association Films Inc.
512 Burlington Avenue
LaGrange, Illinois 60525

No. N403-1

Audience: Senior High School/College

Description: Sixteen mm color film sponsored by the Consul General of Israel in Chicago. Running time: 30 minutes.

Comments: The film presents solely the Israeli side on major issues of the Arab-Israeli dispute, and for this reason should be augmented by aids presenting Palestinian Arab viewpoints.

Synopsis:

The film seeks to examine the dread and apprehension felt by the people of Israel since the Arab-Israeli war of 1973. It also seeks to point out that the morale of the people remains high, even in the face of dangers. The film interviews a number of English-speaking Israelis; these interviews add realism and life to the presentation. Tense border regions are visited, as are Israeli aircraft and weapons industries. The success of kibbutz life is noted. Israel has lived with a wartime economy for many years, and the problems this has caused are illustrated. There are great strains on the economy because of high taxation and inflation. Cities found within territory taken from the Arabs during various wars are shown, but no Palestinians are interviewed. The attitudes of Israeli soldiers who are preparing for war in the Sinai region are illustrated through a visit with Israeli military units in that area. Young soldiers who are interviewed talk about their feelings about the possibility of another war. The film repeatedly points out that after the October '73 war, in which the Arabs caught the Israelis off-guard, the realization that Israel is not invulnerable has caused a re-examination of many beliefs the people of Israel had had. Jewish history in Europe, and particularly the mistreatment of Jews by the Nazis, is paralleled with the outrages that Israelies claim were committed by Jordanian troops and citizens in Jewish cemeteries near Jerusalem prior to 1967. The 19-year Jordanian administration of that region is categorically condemned.

The film points out that regular movements are allowed between Israel and Jordan over the Jordan River bridges. Close control is considered necessary in order to prevent the smuggling of weapons and the movement of undesirable persons into Israel. The Gaza Strip is visited, a and life in that area, with its crowded conditions, is observed. The film notes that since Gaza was taken by Israel in 1967, employment has increased and local affairs are run by Arabs, although living conditions remain poor. The producers of the film feel that the people living in the Gaza Strip have a better life. No Arabs living in this area are interviewed.

The presence of security forces in Israel is illustrated and the film notes that this is necessary because of the fear of terrorism. The Golan Heights are visited. The Israelis believe that they are more prepared for war then ever before, and that the Arabs must make substantial concessions before they will consider giving up the lands taken as a result of recent wars. (This film pre-dates the Sadat visit to Jerusalem in November of 1977.) The final statement comes from an Israeli author. He draws attention to the ways in which modern Israel differs both from the expectation of the founding fathers and from the living conditions to which the Jews were accustomed historically, particularly in Europe.

ANCIENT PALESTINE (1968)

Coronet Films
Chicago, Illinois

Audience: Senior High School

Description: Sixteen mm film. Running time: 18 minutes.

Comments: This film can best be employed in courses dealing exclusively with the Ancient Middle East. If it is to be used in courses covering later periods it is essential that other aids examining the period since 70 A.D. be included so that viewers may develop a thorough appreciation for the historical complexities of the region.

Synopsis:

This film seeks to show the history of Palestine from ancient times. It points out that many cultures have left an imprint on the land. The geographical importance of Palestine historically within the eastern Mediterranean is clearly shown.

The film illustrates the ancient civilizations of the region dating back to cave dwellers in Mount Carmel and the inhabitants of Jericho and other "biblical" cities. The arrival of the nomadic Hebrews in 2000 B.C. is discussed as is influence of their religious beliefs on history. Famous Hebrew personages such as Moses, Saul, David and Solomon, and their roles in history are discussed. The history of the ancient kingdom of Israel is also dealt with in detail. The collapse of the Hebrew kingdom and the warfare and civil strife during the period 900 to 300 B.C. are considered and the invasions of the Assyrians, Babylonians, Persians, Greeks and Romans are explained. The film ends in 70 A.D. with the dispersal of the Hebrews by the Roman government. The film is of value for ancient history purposes but would not have much direct application to the modern Middle East.

DISCOVERY GOES TO ISRAEL (1966)

International Film Bureau, Inc.
3321 S. Michigan Avenue
Chicago, Illinois 60604

Audience: Senior High School/College

Description: Sixteen mm color film. Running time: 21 minutes.

Comments: This film can best be used to illustrate how Israeli's perceive Israel. It examines political questions from the Israeli viewpoint and in this vein makes no attempt at even-handedness.

Synopsis:

The film opens in the Arab village of Ramah in Israel, showing the relaxed traditional life of an Arab village with men and women cultivating crops, milking goats and tending herds, It emphasizes the importance of animals to the Arab economy. Olive groves and fields owned by Arabs for many generations, and the deep attachment of the Arab family to its land, traditions and own clan are stressed. The village of Ramah is populated by Christians, Muslims and Druze. The film points out that these religious groups live as minorities in a land that is 90% Jewish, giving the erroneous impression that these groups may be insignificant minorities in a largely Jewish country. A primary school is visited, and an English language class is shown. A teenage Arab boy plays an important role in the film. He leaves the village of Ramah to visit an aunt in the city of Haifa. Life in Haifa is contrasted to that already shown in the village, The film mentions that Jews from 70 countries came to Israel hoping to build a new land. It also attempts to show that Jews and Arabs are living together successfully. This may leave an erroneous impression in the minds of viewers.

THE HOLY LAND

International Film Bureau, Inc.
332 South Michigan Avenue
Chicago, Illinois 60604

Audience: General

Description: Sixteen mm color film. Running time: 19 minutes.

Comments: This film can best be employed in courses dealing with Christianity, as an aid to show the historic sites of the Holy Land. It passes very quickly over important historical events and for this reason should be thoroughly reviewed by instructors prior to classroom viewing in order to identify areas requiring clarification.

Synopsis:

This film could be used to explain the religious significance of the Holy Land to Christians. It begins by showing the importance of the area as an historical crossroads. The film erroneously refers to Muslims as "Mohammedans." Many areas of the Holy Land are shown. Emphasis is placed on the nature of life in desert regions and the value of water. The agricultural richness of the Holy Land, when water is available for cultivation, is demonstrated. Traditional Arab lifestyles are shown. The role of the marketplace in society, the variety of products available there, and the practice of bargaining are noted. Most of the film is devoted to an examination of the places of historical importance to Christians. Important goals of Christian pilgrimage such as Bethlehem, Nazareth, the Jordan Valley, the Jordan River, the site of Jesus' baptism, the Tomb of Lazarus, the Mount of Olives and the city of Jerusalem are dealt with at some length. Time is also devoted to events surrounding the life of Jesus in Jerusalem. The remains of Solomon's temple are shown, along with new and old churches in the area. The Via Dolorosa within old Jerusalem, the Tomb of the Holy Sepulcher and Golgotha are shown.

Moving through crowded streets of contemporary Jerusalem, the film provides a living background for commentary on the life of Jesus. The interior of the Holy Church of the Sepulcher is illustrated and explained in a cutaway diagram. The Crusaders and their activity in the Holy Land are mentioned, as are the Turks and the British who also held dominion over this region. Finally, the film observes that an uneasy peace exists in the Holy Land.

The film does cover a great deal, but in order to be effective, it should be accompanied by detailed lectures and reading assignments covering the religious and historical significance of the places visited.

ISRAEL, THE LAND AND THE PEOPLE (1970)

Coronet Films
Chicago, Illinois

Audience: General

Description: Sixteen mm film. Running time: 11 minutes

Comments: This film is a valuable aid in showing the development process in Israel but fails to acknowledge the history, achievements and rights of the Palestinians.

Synopsis:

The film's emphasis is on geography and economics. The location of Israel in the eastern Mediterranean is shown by the use of maps. Some of the ancient history of Israel is discussed. Modern Israel is portrayed as the inheritor of ancient traditions and of these lands. Water storage, irrigation, desalination, contour-plowing and the use of atomic energy in these processes are shown in their geographical context. Agricultural crops are featured, among them citrus fruits, grapes, olives,and cotton, and modern methods of farming are emphasized. Most farms are privately owned, some communal. Israel processes imported minerals, and is as such dependent on shipping for her economic welfare. Jewish immigrants are shown coming from all parts of the world to Israel. Tourism is mentioned as an important source of income. The significance of Jerusalem to all three faiths is stressed. The film makes no mention of political considerations or of the Palestinians as former residents of this area. This exclusion limits the film's value as a valid source of information on the situation in Israel at present.

THE ISSUE IS PEACE

Association Films
512 Wellington Avenue
LaGrange, Illinois 60525

Audience: Senior High School

Description: Sixteen mm color film. Running time: 26 minutes. Sponsored by the Consul General of Israel in Chicago, Illinois.

Comments: This film presents the Israeli standpoint on the history and causes of the state of Israel. A number of omissions and inaccuracies exist. However, if used with other resources reflecting Palestinian Arab views, a useful study in contrasting positions may be obtained.

Synopsis:

The film provides a general statement of the Israeli position on the history and current problems of the Holy Land. It shows the arrival of immigrants, the building of Israel and the destruction and death resulting from wars with the Arabs. Maps illustrate the limited territory belonging to Israel, and its position amidst Arab lands which it considers hostile. Israel is portrayed as the ancestral home of all Jews. The dispersal of the Jews from the Holy Land by the Romans and their subsequent return in the twentieth century is noted. The Holy Land is erroneously described as having been agriculturally barren before the creation of Israel. Arabs are portrayed as warlike people, while Jews are shown as peace-loving victims of terrorism.

Nazi abuse of Jews is mentioned, as are the Arab-Israeli wars, and the state of Israel is depicted as a safe refuge for the Jewish people. The wars of 1956 and 1967 are attributed to economic strangulation by Egypt and Syria. The Israeli belief that the Arab governments and the PLO seek only to destroy Israel is vividly illustrated with film clips from Egyptian news and propaganda films and meetings in Arab lands intended to generate feelings of hatred against Israel. The United Nations is depicted as an organization that has done little to aid in the preservation of Israel. Israel is shown as a country finally at peace after the war of 1967. Then, the Jews had access to their entire country.

The Arabs' unwillingness to negotiate with or recognize Israel is commented upon extensively. PLO "terrorism" against Israel is noted, but no mention is made of Israeli "reprisals" or "terrorism" against Arabs. Israel is portrayed as only being interested in progress and peace. The Arab-Israeli war of October 1973 is discussed. The fact that the Arabs attacked on a Jewish holy day is noted, but not the fact that it was also an Arab holy day. No explanation of Arab motives is given. Any potential concession of Arab lands taken by the Israelis during the 1967 and 1973 wars is stated in terms of being a generous act on the part of Israel.

MELON BOY OF TEL AVIV (1974)

Perspective Films Inc.
Chicago, Illinois

Audience: Junior High and Grade School

Description: Sixteen mm film. Running time: 17 minutes.

Comments: This film can best be used to demonstrate the role of young Israelis in contemporary Israeli society. American students will be fascinated by the independent life the melon boy leads. The contrasts between the life of Israeli and American young people that the film illustrated will produce an excellent basis for class discussions. However, no extensive reference is made to Palestinian Arabs living in Israel or the occupied territories.

Synopsis:

This recent film has very little dialogue. It seeks to portray the life of a small boy selling melons in Tel Aviv, a modern twentieth century city, using a wagon pulled by a horse. The film opens with some beautiful scenes of the young boy waking and riding his horse in the morning and then hitching it to a wagon and selling melons in Tel Aviv that day. The sights and sounds of his life at home and in modern Tel Aviv are shown. Sights include the flag, young people, western dress, modern apartments, buildings, stores, banks and soldiers. The young boy wears a Popeye pullover shirt and blue jeans and creates an obvious connection with the boys and girls of America. He works a full day and not only displays responsibility but also confidence in his ability to function in a modern, busy world. The film is of use for students up to the eighth grade.

TERRA SANCTA (1968)

International Film Bureau, Inc.
332 South Michigan Avenue
Chicago, Illinois 60604

Audience: Senior High School

Description: Sixteen mm color film. Running time: 31 minutes.

Comments: A film of marginal value to the educator seeking to provide a clearer understanding of the complexities of life in the Holy Land.

Synopsis:

This production deals exclusively with the feelings of Israelis toward Israel. It traces the history of the Holy Land as a place considered by Zionists to be a home for all Jews. The film is narrated by a Jew who came from the Yemen. He expresses his feelings about his new country. The film points out that after the establishment of Israel in 1948, the Jews felt that they were beset by enemies on all sides. The film never mentions anything about the fact that these lands had been lived in by Arabs for centuries before the Jews returned. Israel is portrayed as a prosperous, abundant land. The problems that Jews coming to Israel experienced after being homeless for many generations are examined. The importance of Israel to future generations is noted. The film seeks to answer the question: What makes Israel a home to Jews? The Holy Land is mentioned as a place of importance to Jews, Christians and Muslims. Jewish and Christian shrines are filmed, but little is shown of important Muslim holy places. The importance of water from the Jordan River is mentioned.

The only Arabs shown are Bedouin. The erroneous impression that might result is that most Arabs in Israel are Bedouin with rather sinister faces. This film, produced after the 1967 war, states that Jerusalem is now safe for all faiths. The Jew's reverence for the land of Israel is noted. The cultural opportunities and the efforts to preserve the Jewish heritage are illustrated. The film comments on the importance of the Holy Land to the Jews but does not adequately examine Palestinian Arab viewpoints.

A MODERN EGYPTIAN FAMILY (1970)

International Film Foundation
New York, New York

Audience: General

Description: Sixteen mm film. Running time: 15 minutes.

Comments: The film's value is limited because it fails to examine life in poorer families. Audiences should be cautioned about making generalizations that fail to take this fact into consideration.

Synopsis:

This film uses an Egyptian family to show the different roles that Egyptians are playing in the modernization of their country. The Egyptian's desire for a better life, better health, education, industrialization and the changing role of women is shown. The film portrays the crowded conditions on the Nile and shows family life in the village, Arab hospitality and aspects of the religion. The effect of modernization on some families has been to cause the children to live in different parts of the country. A family relationship and closeness is maintained through frequent visits and letters. The families portrayed in this film are generally well-off and represent a growing segment of the population within Egypt today. The film does not show the less fortunate people of Egypt, limiting itself to a demonstration of the middle class way of life. Brief mention is made of a son killed in the 1973 war with Israel. Also note is taken of the worker's influence in the Suez Canal, oil and its role in Egypt's future, and the role of agriculture in Egyptian life.

LAND AND WATER IN IRAQ (1964)

Educational Services, Inc.
Newton, Massachusetts

Audience: College

Description: Sixteen mm film. Running time: 14 minutes.

Comments: A specialized film that examines some of the major climatic, geographical, technical and human factors influencing the use of land and water in Iraq.

Synopsis:

Produced by the University of Chicago, this film deals with the problems Iraq faces in getting sufficient water to meet its needs. It points out how the Tigris and Euphrates Rivers are, in their early stages, unnavigable, and how, as they reach the plain, they become useful for commercial purposes. Life centers around these rivers, and cities are established on their banks. The effects of floods are noted, and the geography of the flood plain is explained. The need for canals and their life-giving role is mentioned. A village along the canal is shown, with its streets, houses and use of bricks, crops, old farming methods, and husbandry. The limitations that scarce water in summer presents and the problem of high salt content in ground water are noted. Nomadic life and life in the swamps of south Iraq are also discussed.

TRANSITION GENERATION - A THIRD WORLD PROBLEM

International Film Foundation
New York, New York

Audience: High School/College

Description: Sixteen mm film. Running time: 30 minutes.

Comments: This is a unique film that should be used in courses that seek to illustrate the problems that some developing nations face when their economies cannot use the skills of young people who have completed their education. It also examines some of the frustrations that can result when the children of traditional families seek to alter the relationships that they are expected to maintain.

This film is current and highly recommended.

Synopsis:

This film focuses on Afghanistan and the problems it and other third world countries face with respect to unemployment for the educated. Afghanistan is one of the poorest and most isolated countries in the world. It has begun modernizing since the 1950's. With modernization comes the realization that there will be no return to old values and old ways completely. Education is the key to the future and there will be a change from eastern to western values in certain ways. The city is noted as the place where new values are first explored. There, the forces of modernization meet the forces of tradition head on. The university is the center of intellectual ferment in developing countries. Young people must deal with problems of identity in the face of modernization. Because of the backwardness of many Third World countries and the lack of jobs, many educated people find it difficult to find worthwhile employment, and often become restless and bored. The film points out that though a person who has adopted western customs is often considered "educated" this does not free him from the struggle with traditions.

The presence of the extended family in third world countries is considered to be a hindrance which particularly victimizes the poor worker. His own development is sometimes deterred by the added responsibility for his family.

The restricted place of women in third world countries is also discussed. Educated women in the city have given up the veil, but many continue to wear it. In small, provincial towns, the women's world is in the home and the man's world is outside; each carries out clearly designated responsibilities. It is a hard life, where soil is poor. For many the answer to problems is found in Islam.

In Afghanistan, as in many third world nations, a man is not respected until he marries, and often he works many years to save enough money to pay the dowry price of a wife. For the transition generation, a vacuum often exists. Many must find a way to live in both worlds.

Books

THE ARAB WORLD: A HANDBOOK
AAUG Monograph Series, No. 9

Hassan S. Haddad
Basheer K. Nijim - Editors

Medina Press, Illinois
1978
Audience: General

Comments: This study makes available a useful collection of basic information that students of the Arab world can assimilate. Additional data should be provided by teachers of Middle East studies to cover Turkey, Iran and Israel. The series does not examine the variants in civil rights and the application of constitutional guarantees in the Arab world and may leave the erroneous impression that freedoms to which Americans are accustomed exist in similar form in all Arab world nations.

Synopsis:

This book serves primarily as a reference book of basic information about the Arab world for the student and the general reader. The editors of the book have defined the Arab world in terms of membership in the Arab League. As of September 1978 there were 22 members.

The Handbook is divided into two main parts. The first serves as a general geographical and historical introduction to the Arab world.

The second part of the Handbook considers each member of the Arab League separately and in detail. Ec Each chapter of this section begins with a general profile of the country, featuring information regarding its capital, size, population, type of government and head of state, and similar 'vital data'. The text is then subdivided under the headings of "Physical Geography," "Human Geography," "Economy," "History," "Government and Society," and "Prospects." Following this section is an appendix of statistical charts, chronological tables, and the Arab League Charter. There is also a section on suggested readings and an index.

This Handbook is well illustrated throughout and contains many useful maps and charts. It should serve well as an introductory text or as a reference on the Arab world.

THE ARAB WORLD: A HANDBOOK FOR TEACHERS

Ayad al-Qazzaz
Ruth Afifi
Audrey Shabbas

Albany, California
NAJDA (Women Concerned about the Middle East)
1978
Audience: Educators

Comments: This Handbook comprises the most useful currently available guide for educators seeking to establish or improve courses or portions of courses dealing with the Arab world. It boldly faces a number of the more important questions Americans should examine and its authors provide strong evidence against the more common stereotypes of Arabs and Arab society. By adding a section suggesting sources and resources, the authors provide needed aid for those educators seeking more information about the Arabs. The study is limited to the Arab world and teachers will have to go to other sources for information dealing with Israel, Iran and Turkey.

Synopsis:

This book is an excellent guide for elementary and secondary school teachers concerned with the Middle East. It is broken up into three main sections: "Textbook Review," "Essays," and "Articles and Reprints."

The "Textbook Review" section analyzes many of the current books on the Middle East aimed at elementary and junior high school students. Books are listed in alphabetical order by publisher, and are reviewed twice. The first review makes a very general statement concerning the effectiveness of the book. The second gives a much more in-depth critique, citing page numbers of especially misguided statements. This section is an excellent aid, both for teachers choosing books on the Middle East and for those already using the listed texts, in recognizing and correcting any misconceptions.

The "Essay" section consists of fourteen essays on topics often misunderstood or omitted by many current textbooks. This section aims to clear up any misguided stereotypes and to present an accurate picture of such topics as "Islam," "Arab Women," "The Palestinians," "Arab League," and " "Arabs in America," to name a few.

The third section of this book provides twenty-six articles and reprints on primarily cultural topics. Most of the articles, although providing excellent material for the teacher, would not be suitable for elementary or junior high school students, unless they read at an advanced level. However, they are appropriate for high school students, and may be reproduced for classroom use.

The book ends with four appendices. Appendix A covers "Free-Loan Audio-Visual Materials," Appendix B gives "Addresses for Information on Arab Countries," Appendix C notes "Free Sources of Information: Addresses of Organizations," and Appendix D covers "The Middle East: A Few Good Books for Young People."

The Handbook will provide an excellent reference for any teacher, at the elementary or secondary school level, who wishes to provide an accurate picture of the Middle East, and is in need of material to do so.

THE MIDDLE EAST

Don Peretz

Houghton Mifflin Company, Boston
1973

Description: A two volume set, available in hard or soft cover. No teacher's guide.

Comments: These texts can be employed in courses dealing exclusively with the Middle East. Careful planning is essential if the two volumes are to be used together. The absence of a teacher's guide is a limiting factor which should be considered by educators planning to use the set.

Synopsis:

Audience: Senior High School

Volume I contains chapters entitled: "Where Continents Meet," "The Ancient Middle East," "The Rise of Islam," "The Moslem Empires," "The Ottoman Empire," "Modern Turkey," "Modern Egypt," "Modern Israel," and "Other Countries of the Middle East." Eleven maps illustrate some of the important geographical and political realities of the region. The author limits his examination of the Middle East by not including North African west of Egypt, and he neglects any comment on the affairs of Sudan and Somalia. A number of useful charts are provided dealing with oil production, per capita income, population, etc. The book provides an even-handed examination of Middle Eastern history and concentrates particularly on twentieth century affairs. With regard to the Arab-Israeli dispute, Peretz examines the situation fairly and provides information from both viewpoints. More attention might have been paid to the plight of the Palestinians and to their perspective on the question of Israeli-occupied territories.

Volume II (Selected Readings) presents selections from European as well as Middle Eastern sources. They deal principally with the Middle East and the rise of Islam, the great Muslim empires, the era of Western imperialism, and the Middle East today. When used in conjunction with Volume I, Volume II provides an excellent source of additional information.

THE MIDDLE EAST: THE ARAB STATES IN PICTURES

E.W. Egan, Coordinating Editor
Eugene Gordon
Camille Mirepaix - Research Editors
Jon Teta

Sterling Publishing Company,
New York
1978

Comments: Useful as a supplementary text for high school students. Pictures are plentiful and offer a good pictorial introduction to the Middle East. However, substance and consistency are minimal.

Synopsis:

This book, aimed at the high school student, introduces thirteen of the Arab states (Bahrain, Egypt, Iraq, Jordan, Kuwait, Lebanon, Oman, Qatar, Saudi Arabia, Syria, United Arab Emirates, Yemen, and Yemen People's Democratic Republic).

Sections consider each country individually, providing an introduction and information concerning "The Land," "History," "Government," "The People," and "The Economy." Each of these topics is subdivided by short (generally three paragraphs or less) descriptions of specific aspects of the subjects. Each country section includes a map. There is an index by country at the end of the book.

The book is well-illustrated with numerous black and white photos (at least one per page), and a section of color pictures.

Audience: High School

THROUGH MIDDLE EASTERN EYES

Robert P. Pearson, Editor
Leon E. Clark, General Editor

Praeger Publishers, New York
1975

Comments: This unique book may be used as the "main-stay" of courses seeking to familiarize students with the inner nature of Middle Eastern societies. No other currently available text approaches the quality that this book achieves. Its value is enhanced by the use of a Middle Eastern history text of similar quality, for example, volume I of Don Peretz' The Middle East for senior high school students, or his The Middle East Today for college students.

Synopsis:

Audience: Senior High School/College

This text belongs to the Praeger World Culture series. The intention of the book is to provide the student with selected readings that will present the culture and problems of particular regions as they are seen through the eyes of the people who live there. An especially useful "Teacher's Handbook" is available.

Through Middle Eastern Eyes is divided into two sections:

Part I, "Tradition and Change," deals with important topics in the everyday life of the people of the Middle East. It examines childhood and growing up, education in traditional schools, morality, the status of women, family life, the life of the Prophet Mohammed and the expansion of Islam.

Part II, "Past Glories, Future Hopes," examines colonialism and the Arab revolt against it, the Golden Age of Islam, the Ottoman Empire and the Young Turks' revolutionary movement, the advent of oil, the effect of oil on politics and economics, the Arab-Israeli conflicts, anti-Semitism and life in Israel.

This book successfully provides young readers with a variety of viewpoints. The editors have made a sincere attempt to present information impartially. Selected photographs, maps, graphs and charts illustrate some important teaching points. A series of thoughtfully prepared lesson plans suggest a large number of supplementary sources that might be employed, including textbooks, filmstrips and films.

Supplements

I. TEACHER'S HANDBOOK FOR THE TRADITIONAL WORLD OF ISLAM SERIES

The publication of this Teacher's Handbook was made possible through a grant from the Exxon Corporation, and is printed here with the permission of Institutional Cinema, Inc., the American distributer of the series. Individual copies of the printed Handbook accompany the films when rented for school use from depositories listed in Supplement B, or may be obtained directly from Institutional Cinema, 10 First Street, Saugerties, New York 12477.

The films are listed below in the recommended viewing order.

"UNITY"

A. Goals

1. To point out the monotheistic nature of Islam as well as its racial tolerance, role as a link between East and West and its geographical extent.
2. To illustrate the effects of modernization on Islam.
3. To demonstrate the deep importance of religion to Muslims and the way it pervades all aspects of life.

B. Meaningful Terms and Expressions

Islam
The Blue Mosque in Istanbul
Pilgrimage to Mecca
The Prophet Mohammed
Muslims
Kabbah
Mosque
Koran
Mogul Empire
Paradise
Abbasid Empire
Janisarry
Ulema
Caravanserai

C. Vocabulary Building

abode
caliph
decadent
depicted
diety
diverse
enormity
lorries
mortal
oneness
pre-figuration
revelation
submission
synonymous
ziggurat

D. Geography

Turkey
Iran
Africa
India
Sahara Desert
The Arab World
Istanbul
Mecca
Cordova
Central Regions of the Eastern Hemisphere
Medina
Samara

E. Questions for Class Discussion

1. "Islam seeks unity of the inner and outer life." Discuss.
2. What are monotheism and polytheism? What relationship does Islam have with Judaism and Christianity?
3. To what extent has Islam spread in the world?
4. Islam means "submission to God's will." How does the film explain the idea?
5. Does Islam limit itself to any particular race or ethnic group?

6. The ancient Islamic empires have disappeared, what remains is Islamic civilization. Explain.
7. How has modernization affected traditional Muslim civilization?
8. "The purpose of Islam is man himself." Discuss.
9. What is the purpose and importance of the Muslim pilgrimage to Mecca?
10. What is the role and importance of the Prophet Mohammed to Islam?
11. How do Muslims relate the Koran to earlier Judeo-Christian writings (e.g. The Old and New Testaments)?
12. What was the importance of early caravan and sea routes in the spread of Islam?
13. How did the expansion of European commerce affect Arab commerce and economics?
14. What guidelines for warfare were established by Islamic societies?
15. What civilized refinements were to be found in early Islamic societies?
16. "The real value of Islamic civilization is in the hearts of men." Discuss.
17. "Adore God as if you see him, for if you do not see him, he nonetheless sees you." Discuss.

"NOMAD AND CITY"

A. Goals

1. To show the difference between nomadic and urban Muslims as well as the mutual needs that each has for the other.
2. To explain the role that nomadic and urban life continue to play in the Islamic world.
3. To develop in the viewer an appreciation for the pride that individual craftsmen have in their work.

B. Meaningful Terms and Expressions

Turkomens
The Five Pillars of Islam
The Prophet Mohammed
Umayyad Empire
Patron Saint
Koranic School
Koran
Traditional Islamic City
Mafrage

C. Vocabulary Building

archaic
artisans
bountiful
caliph
craftsmen
dynasty
fortuitous
handicrafts
minaret
mosque
nomadic
pile
prophet
repelled
ritual
tribulations
urban

D. Geography

Marrakech, Morocco
Sahara Desert
Uplands of Central Asia
Caspian Sea
Damascus, Syria
Sana'a, Yemen Arab Republic
Fez, Morocco

E. Questions for Class Discussion

1. What are the important characteristics of nomadic and urban life? How might these two life styles conflict and what needs of each are met by the other?
2. Discuss the particularly important role that nomads have played in the life of Islam.
3. What are some of the unique characteristics of the Muslim cities shown in the film?
4. Contrast traditional Muslim manufacturing methods with those found in modern American cities.
5. What meaning and value does the traditional Muslim craftsman find in pursuing the craft he has mastered?

"MAN AND NATURE"

A. Goals

1. To illustrate the balanced relationship that Islam seeks between man and nature.
2. To illustrate the traditional building methods, materials, designs and planning that Islamic society employs.
3. To demonstrate the sources Islam has developed over the centuries to provide water and cooling air through an understanding of the natural principles of the earth.

B. Meaningful Terms and Expressions

Islam
creation
nature
Muslims
Kannats
sack of a city

C. Vocabulary Building

aridity
bazaars
cistern
climatic
crystalline
inertia
premonition
reiterating
revert
serene
traditionally
transient

D. Geography

Iran
Afghanistan
Syria
Pakistan
Cairo, Egypt
Morocco

E. Questions for Class Discussion

1. To what extent do Muslims see the Hand of God involved in the universe?

2. What do Muslims seek in the relationship between man and nature?
3. Why have natural forms and materials been borrowed by Islamic builders? What benefits might result from these measures?
4. Why is water valued so highly? What early efforts resulted in adequate enough supplies of water to permit civilization to flourish? Are these efforts still useful today?
5. What methods were employed to insure the flow of cooling air in Islamic buildings?
6. How are water wheels employed? What is their source of energy?
7. What architectural features in cities enable urban dwellers to enjoy relatively cooler living conditions?
8. How have color, architecture, and decoration been employed to provide comfort in buildings?
9. How have natural sources of energy and clever methods been used to process raw materials?
10. "In Islam man sought to work in harmony, not in conflict, with nature." Discuss.

"PATTERNS OF BEAUTY"

A. Goals

1. To illustrate some of the relationships between Islamic philosophy and architecture.
2. To demonstrate that though architectural styles may differesomewhat between areas in the Islamic world, a unity based upon Islamic ideas exists.
3. To show a great number of beautiful examples of Islamic art and architecture based upon geometric patterns, and natural forms.

B. Meaningful Terms and Expressions

Islam
naturalistic representations
abstract art
feminine aspects of nature
Ottoman Turks
sultan
traditional civilizations
epic history
nomad
prayer niche
calligraphy

C. Vocabulary Building

aesthetic
articulate
attribute
contemplate
crystallize
decisive
diffusing
diversity
fragility
fundamental
interweave
invocations
limpid
lucid
mode
oasis
ornamentation
pavilion
render
sanctity
solicitude
stalactites
transition
vigilance

D. Geography

Mogul, India	Iran
Turkey	Istanbul
Agra, India	Lahore, Pakistan
Morocco	Isfahan, Iran

E. Questions for Class Discussion

1. For what purpose does Islamic art seek beauty?
2. What role did Islamic buildings play in the development of art forms?
3. Was portrait and scene painting important? Where and for what purpose?
4. In which ways might abstract art allow freedom of spirit?
5. What is the difference between art based upon geometry and art based upon plants and flowers?
6. Why does calligraphy easily lend itself as an art form? Compare the potential artistic value of calligraphy and the western alphabet.
7. "Islamic art is often calm and impersonal." Discuss.
8. What symbolic devices are employed in Islamic art and architecture.
9. Explain what factors allowed diversity in art between regions of the Islamic world while at the same time maintaining distinctly identifiable Islamic quality.
10. What differentiates traditional Islamic architecture and art from the European/American art and architecture students are aware of?

"KNOWLEDGE OF THE WORLD"

A. Goals

1. To explain the importance that Islam places on the search for knowledge.
2. To explain some of the important areas in which Islam has made substantial contributions, e.g. mathematics, astronomy, medicine and navigation.

B. Meaningful Terms and Expressions

Islamic	Safafids	Avicenna
Muslim	al-Azhar	academic discipline
madrassa	Chair of a Faculty	
mosque	Al-Beruni	
Umayyad	Hakim/wiseman	
Koran	traditional medicine	
Mongols	mystic	

C. Vocabulary Building

abstract
acumen
acute
anesthetic
artisans
astrolabe
astronomy
conjecture
context
diastole
dispersé
diversity
herbalist
hierarchy
lucid
multiplicity
niche
segregated
systole
theology

D. Geography

Damascus, Syria
Baghdad, Iraq
Tigris River
Nile River
Isfahan, Iran
Marrakech, Morocco
Mecca
Delhi, India
Pakistan
East Africa
Edirne, Turkey

E. Questions for Class Discussion

1. What importance do Muslims give to the seeking of knowledge? What relationship exists in Islam between theology and knowledge of the world?
2. Do mosques play an important role in education?
3. How does a Muslim interpret the relationship of all of creation?
4. What might we conclude from the fact that the oldest university still in existence is Al-Azhar in Cairo?
5. What role did mathematics play in earlier Muslim attempts to understand the world?
6. Why did Islamic thinkers develop an interest in astronomy? How might this effort have benefitted man's desier for knowledge of the world?
7. Were early Muslim scientists able to observe nature and draw valid conclusions from their observations?
8. How does traditional Islamic medicine differ from modern medicine as practiced in the United States?
9. In Islamic medicine what responsibilities does the doctor have for his patient? What knowledge, techniques and remedies might he employ?
10. Did early Islamic physicians contribute to man's knowledge of medicine and the human body? Were they ahead of their contemporaries in Christian Europe?
11. Discuss the development and composition of early Muslim hospitals and the role that religion played in them.
12. What is your reaction to traditional medical methods in Pakistan?

"THE INNER LIFE"

A. Goals

1. To explain the important role that mysticism continues to play in Islam.
2. To develop in students an understanding of certain spiritual and emotional aspects of Islam and the importance that Islam places on an all-encompassing approach to existence and man's need to seek to know God.

B. Meaningful Terms and Expressions

Islam
Sufism
Dome of the Rock
lyric poet
Kabbah
spiritual chain
Urdu
Hindu tradition
Mogul emperors
Muslim
Night Journey of the Prophet Mohammed

C. Vocabulary Building

ceaselessly
celibacy
celestial
constituted
ecstacy
ennobled
harmony
homage
incorruptible
invocation
mystic
phenomena
prefigures
prophet
quivering
seclusion
subside
temporal
veneration
virtues

D. Geography

Isfahan, Iran
Jerusalem
Mecca
Medina
Fez, Morocco
Konya, Turkey
India
Indonesia
Lahore, Pakistan

E. Questions for Class Discussion

1. Explain mysticism. What do the Sufi mystics seek? What do Sufis believe is the goal and end of all existence?
2. What comparisons come to mind when examining the abilities of famous Sufi masters and some of the leaders of the Italian Renaissance?
3. What role does architecture play in Sufi mysticism?
4. Explain the role of emotional meetings, chanting and dancing in heightening spiritual awareness.
5. What is the common purpose of the various Sufi Orders? What do Sufis believe can be achieved through prayer and virtue?
6. "The world veils God but mirrors his beauty." Discuss.

7. Where did Sufis play an important role in converting non-Muslim area of Asia?

8. How would you explain the reactions of certain Muslims who were listening to poetry and music near the end of the film?

II. LIST OF DEPOSITORIES OF THE TRADITIONAL WORLD OF ISLAM FILM SERIES

The Middle East Institute
1761 N Street, N.W.
Washington, D.C. 20036
Attn: James N. Falk
(202) 785-1141

The University of Arizona
Bureau of AV Services
Tucson, Arizona 85706
Attn: Clarence Eddelblut
(602) 884-3282

State AV Center
223 South Main
Wichita, Kansas 67202
Attn: Sandra Koontz
(316) 265-5281

Michigan Department of Education
State Library Service
735 E. Michigan, Box 30007
Lansing, Michigan 48909
Attn: Mrs. Mary Ann Hanna
(517) 374-9630

Minnesota Library Film Circuit
Office of Public Libraries
301 Hanover Building
480 Cedar Street
St. Paul, Minnesota 55101

New Jersey State Library
185 West State Street
Trenton, New Jersey 08625
Attn: Richard Colucci
(609) 292-6208

University of Colorado
Bureau of AV Instruction
3rd Floor Stadium Building
Boulder, Colorado 80302
Attn: Dr. Robert Dekieffer
(303) 443-2211

Florida State University
Instruction Media Service
Tallahassee, Florida 32306
Attn: Dr. Dan Isaacs
(904) 599-2820

University of Illinois
Visual Arts Service
1325 S. Oak Street
Champaign, Illinois 61820
Attn: Thomas Boardman
(217) 333-1360

Indiana University
AV Center
Bloomington, Indiana 47401
Attn: Edgar Richardson
(812) 337-2103

Boston University
Krasker Memorial Film Library
765 Commonwealth Avenue
Boston, Massachusetts 02215
Attn: Earl Adreani
(617) 353-3272

University of Michigan
AV Education Center
416 Fourth Street
Ann Arbor, Michigan 48103
Attn: Ford Lemler
(313) 764-5361

University of Minnesota
Department of AV Extension
2037 University Avenue, S.E.
Minneapolis, Minnesota 55455
Attn: Dr. W.D. Philipson
(612) 373-3764

Syracuse University
Film Rental Center
1455 East Colvin Street
Syracuse, New York 13210
Attn: Burton Weekes
(315) 479-6631

Kent State University
AV Service
Kent, Ohio 44242
Attn: Dr. John Mitchell
(212) 672-2454

Penn State University
AV Service
6 Willard Building
University Park, Pennsylvania 16802
Attn: Thurston Reeves
(814) 865-6317

University of Wisconsin
Bureau of AV Instruction
Box 2093, 1327 University Avenue
Madison, Wisconsin 53701
Attn: Dr. Hal Reahle
(608) 262-1644

University of California
Extension Media Center
2223 Fulton Street
Berkeley, California 94720
Attn: C. Cameron Macauley
(415) 642-0460

University of Commecticut
Center for Instructional Media
and Technology
Storrs, Connecticut 06268
Attn: Philip Sleeman
(203) 486-2530

University of North Carolina
Bureau of AV Education
P.O. Box 2228
Chapel Hill, North Carolina 27514
Attn: Ken McIntyre
(919) 933-1108

Purdue University
AV Center
Stewart Center
Lafayette, Indiana 47907
Attn: Carl Snow
(317) 794-6202

University of California/Los Angeles
Instructional Media Library
Royce Hall 8
405 Hilgard Avenue
Los Angeles, California 90024
Attn: Helga Trachiner
(213) 888-8010

University of Texas
The Middle East Center
Austin, Texas 78712
(512) 471-3881

Los Angeles Public Library
630 West Fifth Street
Los Angeles, California 90071
Attn: AV Department
Mr. Speed